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THE

CABINET CYCLOPÆDIA.

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EMINENT LITERARY AND SCIENTIFIC MEN.

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A TREATISE

ON THE

ARTS, MANUFACTURES, MANNERS, AND INSTITUTIONS

OF THE

GREEKS AND ROMANS.

VOL. II.

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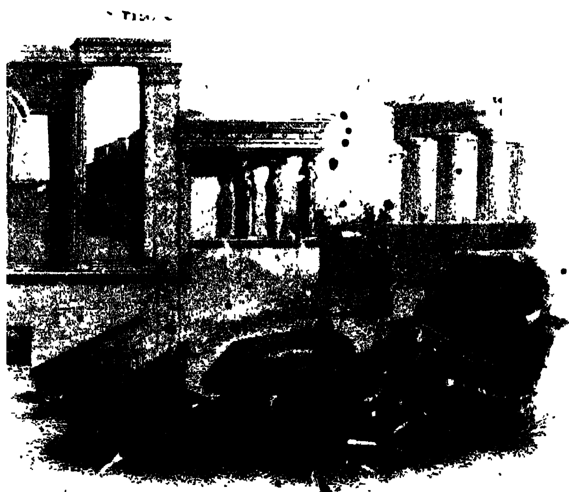
Manners and Institutions

of the

GREEKS AND ROMANS.

IN TWO VOLUMES.

VOL. II.



London



ARTS,

OF THE

GREEKS AND ROMANS.

A.

Ablution, a rite common to most nations of antiquity. — By the Greeks and Romans it was probably derived from the Egyptians. It took place after some real or imaginary pollution, and before certain actions; being in the one case natural, in the other symbolical; in both generally of imperative obligation. All people seem to have entertained the notion, that outward cleanliness was symbolical of inward purity; and there can be no doubt that, originally, the one was to remind the religious votary of the other.

1. Ablution was so general, that it necessarily began with the infant just born. — Thus Terence:

—— "jam exivit, nunc lavavit."

2. It took place after sleep, as if night itself wer able to pollute; though the custom had doubtless reference in the first place to the pollution *thoro matrimonii,* in the next to that often produced by the imagination. — Thus Virgil:

> "Surgit, et ætherei spectans orientia solis
> Lumina: rite cavis undam de flumine palmis
> Sustulit."

3. Before meat.—Thus Virgil:

> "Dant famuli manibus lymphas.

4. After meat:

> "Et cum satis cibi sumpsissimus, manus lavimus."

And sometimes between the different courses.

5. On the return from a battle, generally in the running stream: no impression is more ancient than that all who had shed blood are in a state of pollution:

> "Tu, genitor, cape sacra manu, patriosque penates,
> Me bello e tanto digressum et cæde recenti
> Attrectare nefas, donec me flumine vivo
> Abluero." VIRG.

6. After the departure of the spirit from the body, thus accompanying the close no less than the commencement of our mortal career; here the water was warm:

> "Pars calidas latices et ahena undantia flammis
> Expediunt; corpusque lavant frigentis et unguunt."
> VIRG.

7. After attending a funeral, when the ablution was thrice repeated:

> "Idem ter socios pura circumtulit unda
> Spargens rore levi." VIRG.

8. Before sacrificing to the Gods:

> "Ego, nisi quid me vis, eo lavatum ut sacrificem."
> PLAUT.

By the fathers of the church this custom was ridiculed. Thus Arnobius and Lactantius deride the popular notion that by the mere washing of the skin inward impurity could be cleansed: *tanquam*, says the latter with his accustomed eloquence, *libidines intra pectus inclusas ulli amnes abluant, aut ulla maria purificent.*

Of the care with which some modern nations, especially the Jews and Mohammedans, perform their ablutions, few readers require to be informed. "Of these, the first is a total immersion of the body, which

is necessary after the *copula carnalis;* after approaching a corpse; in women, after the *fluxiones menstruales* and childbirth. The second is the ordinary one of the face, hands, and feet before prayer, however and whenever that prayer is offered up to Heaven. Where water cannot be had, *sand* may be used." *

That the patriarchs observed this custom is evident from Job ix. 30.; and that it was equally observed by the Jews is incontestable from numerous passages of the Mosaic law; as the pagan priests had marble vases filled with water at the entrance of their temples, so Solomon had his molten sea. In the sacrament of baptism this ancient rite has been consecrated by Christ himself.

ABOLITIO. — In Roman law, the word was used for the erasure of the names of the guilty from the tablets suspended in the public treasury. These names being before all the people, must have operated as a check to the commission of crime, until satisfaction were made or the government graciously interfered; sometimes the emperors cleared the tables. — Thus, according to Suetonius, Augustus

"Diuturnorum reorum nomina abolevit;"

and Domitian,

"Reos, qui ante quinquennium proximum apud ærarium pependissent, universos discrimine liberavit."

ABSOLUTIO, in Roman law. — When the advocates had spoken against and for a prisoner, the prætor who presided, exclaimed, "*Dixerunt!*" and gave to each of the judges present three tablets: one marked with *A*, to absolve; another with *C*, to condemn; the third with *N L* (*non liquet*), to denote that the evidence was defective. Each threw the tablet he pleased into a large urn; and the officer whose duty it was to collect the suffrages, declared which of the letters had the preponderance: if the *C* prevailed, he exclaimed *Videtur fecisse!* and the culprit was delivered to the lictor: if

* History of Spain and Portugal (CAB. CYC.) vol. IV. p.

the A, *Videtur non fecisse!* and the accused was dismissed: if N L, he was retained for future examination.

ACCENSUS, an officer different from the lictor.— Though subject to the general orders of the magistrates, his peculiar and appropriate duty was twofold. 1. To assemble the people on public occasions:

"Omnes Quirites, ite ad Concionem!" VARRO.

2. To cry the hour in the public streets:

"Accensus inclamabat horam esse tertiam."

And it was also the duty of the *accensus* to preserve silence in the courts. His functions were not honourable, since they were usually confided to a freedman.

ACCLAMATION differed from *Applause*, in that the former was expressed by the voice, the latter by the hands; this always in the presence, that either in the absence or presence, of the person. Thus, acclamation was made to the emperor when a largess was received from him, and the formula has been preserved by Ovid:

"Augeat imperium nostri ducis, augeat annos!"

When the soldiers elected a general or emperor, the formula was

"Dii te servent, Imperator!"

The acclamation, *Victory!* was usual on the commencement of a battle.— Thus Cæsar:

"Cum vero more suo Victoriam conclamant."

And after the victory, in the procession throughout the city to the capital, the cry was,

"Io triumphe! Io triumphe!"

It was common at the celebration of nuptials. It was more conspicuous, however, on public occasions; as, 1. In public disputations, when a speaker was applauded; 2. In the theatre, when a favourite piece was performed or a distinguished visiter was present. 3. In the senate, when the dictator or prince proposed something for the

good of the state, or for the happiness of individuals. Sometimes the word was used in a bad sense. *Acclamationes,* says Lampridius, *post mortem Commodi fuerunt graves.*

ACCUMBERE, to recline on couches during meals. — This effeminate habit was not anciently that of the Romans, who, until they were corrupted by the example of the Greeks, sat at table as we do.

" Perpetuis soliti patres considere mensis." VIRG.

Round a table in the dining room were laid two or three couches, hence denominated biclinium or triclinium. Never more than three persons reclined on the same couch; or if a fourth were placed there, the master of the house was taxed with avarice. The heads of all were supported by cushions; and they were placed in such a manner that all reclined on the left side, and with the right turned towards the dishes on the tables; he who occupied the head of the couch stretched his legs behind the back of the one who lay below him, and whose head reached as high as *his* breast. The *middle* was the place of honour. Bathing and anointing often preceded the repast: even among the poor, the hands and feet were washed, the sandals laid aside, and, in fact, the whole garments changed. Often the rich had crowns on their heads during the repast. On approaching the table, the gods were invoked: *Adisti mensam,* says Quinctilian, *ad quam cum venire cœpimus, deos invocamus.* Statues of the gods were generally in the room. Music was a common entertainment during the meal: in later and more corrupt times, even gladiators were introduced.—Long after this recumbent posture was introduced, it was considered indecent for the women to recline at table; but in the end they lost this modest feeling, and lay on the same couch as the men. Generally the lover or husband of the lady was placed immediately above her, so that she *lay in his bosom;* that is, as she occupied the post of honour or

the middle place, her head would reach towards his bosom:

—— "sed in gremio jacuit nova nupta mariti."
Juv.

ACCUSARE. — In the Roman law, every person could not accuse in a court of justice; thus the wife could not accuse the husband, the ward the guardian, the freedman his patron. When one wished to accuse another, he appeared before the judge, and requested permission to commence the action, and this was called *Postulatio*. The next step was to name the person, and this was called *Delatio*. Then came the *Accusatio* which the plaintiff, or actor, was obliged to sign. The charge being drawn up, the accused was cited on three successive market days to appear. If he failed, he was again summoned by the trumpet, and in due time was condemned as contumacious: if he obeyed, he was accompanied to the court by his friends, who, in case of his conviction, were to solicit a mitigation of punishment. The accusation was then made; the trial proceeded; and if, at its conclusion, the evidence seemed conclusive, the judges gave their votes, and the proper officer reported the formula, *Videtur fecisse*.* If the accuser were convicted of calumny, he was branded on the forehead with the letter K.

ACTA SENATUS (*Acts of the Senate*), corresponding to our journals of Parliament, were first instituted by Julius Cæsar; "Primus omnium," says Suetonius, "instituit ut tam senatus quam populi acta diurna conficerentur et publicarentur."—This is one of the numerous instances in which that great man identified his own glory with the liberties of the people. Publicity was the best possible check to tyranny or rapacity, and consequently the best guarantee of social rights. In a spirit exactly opposite, but perhaps more political, Augustus allowed, indeed, the journal to be continued, but forbade the acts to be published, under the pretext that the secrets of the senate ought not to be divulged.

* See ABSOLUTION.

ACTIO, ACTOR.—No action could be instituted without the consent of a judge. The plaintiff applied for permission to prosecute his suit against some one, and it was given by the formula, *actionem do*. The actor then summoned the defendant; and if the latter refused to appear before the prætor, he could drag him into the court: a witness, however, of this refusal was to be had, and any by-stander might be made one if the plaintiff pulled his ear.

In regard to the stage, *Actio* and *Actor* had an obvious signification.—The *action* of a dramatic piece was to be *one*, *entire*, and perfect; it was to happen in the same place, and within a natural space of time; and it was to have a beginning, a middle, and an end. Hence the three famous unities of time, of place, and of action, which from the days of Aristotle have so much occupied the critical world. They have generally been observed in modern times, at least, in Italy, France, and Spain, and have been as generally disregarded in other countries. In the present place we cannot be expected to enter into a controversy so interminable: we may, however, assert, that the *exact* observance of the writers has always been acknowledged impossible; that the nearer the approach to such observance, the more meagre the piece; that if causes and consequences are to be connected and exposed, and if the drama be an imitation of human life, they must of necessity be so connected and exposed,—sufficient time must be allowed for the development of these consequences. If, as Christianity, and even true philosophy, teaches us, there is, even in this life, a necessary connection between human actions; if a vicious action or a vicious propensity be always punished either internally or in the order of events; how can that result be contemplated, unless those events have time to develope themselves? If it be infallible, it is not often speedy. To connect the cause and consequence *immediately* together, is to violate the order of God's justice, which we know from the best authority "is long suffering."

Both in Greece and Rome, the same *actor* sometimes played in tragedy and comedy; but he seldom acquired distinction in both. Many of the parts, however, required less of mind than of bodily energy and suppleness. To obtain the latter, some of the actors repaired to the circus to struggle with the wrestlers. To each piece there were three chief *actors*; but the first was the only one on whom the public attention peculiarly rested; and to secure his triumph, the others were not allowed to put forth their strength. The rewards of theatrical merit were considerable: the wages were liberal; yet they bore little proportion to the presents which, even during the progress of the representation, were made to the successful actor; garlands, rings, golden chains, &c. were sometimes profusely poured on the stage. Yet in Rome the profession was dishonourable: no citizen could ascend the stage without forfeiting his privileges; and a law of Tiberius forbade a senator to visit the house of a player, or an *eques* to appear with one in the street. Among the Greeks, on the contrary, it did not subject the person to any mark of infamy, or even of degradation; and instances might be enumerated, in which actors were chosen to discharge the most honourable functions of the commonwealth. Thus Aristodemus was sent on an embassy to the Macedonian king. We may add that Æschylus, Sophocles, and Aristophanes did not blush to perform in their own pieces. Yet this circumstance did not prevent the Athenian spectators from sometimes treating their actors with contumely. Murmurs, hisses, opprobrious epithets, were common: often the unlucky wight was compelled to take off his mask, to expose his features to the public gaze, and to resign his place to some other tragedian; but he had always the consolation of knowing that success in another piece might transform this boisterous censure into rapturous applause.

The habits of the actors corresponded with the character they represented. Kings appeared in their royal garb; heroes in full armour; the unfortunate in mourning

or in ragged garments; the aged and women in appropriate dress. But of all the parts of the theatrical costume, the *mask* was the most striking and the most important. Its adoption was necessary. As women were not allowed to mount the stage, their parts of necessity devolved on the men, who were compelled to use masks for the sake of the illusion. And considering the immense extent of the ancient theatres, where the emotions of the passions on the countenances of the actors could not possibly be discovered, the interest of the scene equally required that these emotions should be expressed by artificial means. Hence the diversity of masks, to denote sorrow, pity, anger, rage, madness, and the other passions of our nature. In addition, most of them were so constructed as to increase the power of the voice, which could thereby be diffused throughout the vast enclosure. But this rude contrivance had one great disadvantage. It distorted the natural tones of the speaker; and it prevented his smiles or tears from being witnessed by the spectators. What sympathy, indeed, could be inspired by a countenance always inflexible, always exhibiting the same aspect?

ADOPTIO, in general, signified the act by which any man adopted the son of another as his own son, as a member of his family, as the sole or conjoint heir of his possessions.—Originally this adoption was permitted only to those who were childless; but subsequently a parent was allowed to make others coheirs with his legitimate offspring. Thus, by order of Augustus, Tiberius adopted Germanicus, though he had Drusus, for his son. Under the republic, adoption took place before the prætor, or in presence of the assembled people: under the empire, in the name and by the authority of the sovereign. In the former case, the parties being assembled, the father consented that his son should pass into the family of the adopter: the other declared that he received him as a son; *hunc hominem filium esse ajo;* and a piece of money, by converting the transaction into a purchase, sealed the contract. *ita*

isque mihi emptus est hoc ære. We also read of adoption by will, as in the instance of Octavius by Julius Cæsar; but alone it was not legal, it required confirmation by the people; and that of Octavius was accordingly confirmed *à Lege Curiatâ*. In general, sufficient attention was paid to the privileges of the higher orders: thus a patrician could not adopt a plebeian; yet a plebeian might adopt a patrician. The person adopted assumed the name and surname of his new father, retaining, however, the name or surname of the family to which he belonged. Thus C. Octavius was afterwards known as C. Julius Cæsar Octavius. He shared in all the privileges of younger children, as fully as if he had issued from the loins of his benefactor. Hence, if he were already escaped *à patriâ potestate*, from the authority of his natural father, by submitting to the rite, he again incurred the obligation, and was as much at the disposal of his new parent as he had ever been at that of the former.

The ecclesiastical reader need not be told, that this custom of adoption led to a famous heresy in the church, — that Christ is not the natural, but the nuncupative, or adopted son of God; a heresy to which Nestorius was no stranger, and which was subsequently expanded by Felix bishop of Urgel and Elipando bishop of Toledo.

Adoratio originally signified the act of honouring the gods by raising the right hand to the mouth.—"In adorando," says Pliny, "dextram ad osculum referimus." This adoration was performed in various postures. 1. In making gyrations of the body from right to left, with the head inclined: *Solemne est Romanis, cum adorant Deos, in orbem se convertere.* 2. While making the circuit of the altar or statue. 3. While standing, the posture anciently consecrated to Jove. Thus Martial:

> "Multis dum precibus Jovem salutat
> Stans summos resupinus usque in ungues
> Æthon."

4. While kneeling. 5. While prostrate. In all these cases, except when sacrifice was offered to Saturn, the

head, among the Romans, was covered; and this exception was derived from the Greeks. Prostration followed the other ceremonies of adoration. In later times, even the sovereign was approached with many of the rites previously peculiar to the gods. Thus Suetonius informs us, that when a noble Roman returned from Syria, he durst not approach Cæsar except with covered head, with gyrations, and prostration on the ground. The most usual way, however, was to apply the imperial robe to the lips, and this was called *adoring* the purple.

ADULTERIUM was punished most severely by the Romans; generally by castration:

—— "quin etiam illud
Accidit, ut cuidam testes, caudamque salacem
Demeterit ferrum." HOR.

This custom was probably borrowed from the Egyptians, who, after severely scourging the culprit, inflicted the abscission. Sometimes cruelty refined on this punishment, by the abscision of the nose, ears, mouth, &c.:

"Atque hic Priamiden laniatum corpore toto
Deiphobum vidit, lacerum crudeliter ora,
Ora manusque ambas, populataque tempora raptis
Auribus, et truncas inhonesto vulnere nares."
VIRG.

By law, the father could kill the seducer of his daughter, if caught in the act; and the husband could kill both his wife and her paramour.

Among the Greeks, the injured husband could either put the paramour to death, or torture him until he redeemed himself. The woman was always repudiated, and from that moment held infamous: she was for ever excluded from the ceremonies of religion; and, if she appeared in public in splendid apparel, every one was permitted to tear the garments from her back, to trample her ornaments under foot, and load her with curses. In this respect they were placed on the same level as prostitutes.

Ædile, a Roman magistrate, the origin of whose functions may be assigned to A. U. C. 260.—The people, having broken into open insurrection, and retired to the sacred mountain, refused to be pacified unless allowed to appoint two officers, who, under the title of *ædile*, should assist the tribunes. Hence these magistrates were styled *ædiles plebis*, and colleagues of the tribunes. Their functions were numerous and important: among the number, were the charge of the public baths, aqueducts, sewers, and streets; the custody of the senatorial decrees and the popular ordinances, in the temple of Ceres; the management of the police, of commerce, and of provisions for the whole city; the care of all edifices, public or private; and the conduct of all public festivals. The nobles were anxious to obtain an introduction into this famous magistracy, and at length they succeeded. After a struggle between the two orders, the tribunes, having obtained for the people the election of a consul, and the patricians that of a prætor, the senate, in token of the reconciliation, ordered another day to be added to the public games. But the ædiles, whose duty it was to defray the expense, refused to do so; and the young patricians immediately proposed to pay the charge, if declared eligible to the dignity of ædile. In a spirit of blindness, which, however common among the populace, is not the less to be deplored, the proposal was accepted; and the dictator Camillus instantly nominated, on the part of the senate, two patricians to the office. When, in A. U. C. 709, Julius Cæsar created two other ædiles from the same privileged class, denominated *ædiles Cereales*, from their exclusive care of the public provisions, the authority of the plebeian ædiles was almost null. The patrician ædiles were styled *ædiles curules*. By Constantine, the dignity was abolished.

Ærarium, the *public treasury*, the place where the annual revenues of the Roman republic were deposited. —It was in the Temple of Neptune, on the declivity of the Capitol. The guardianship was confided to the

tribuni ærarii, — a species of officers chosen from the people, famed for their riches and integrity. This treasure was always at the disposal of the state; but there was another in the inmost recesses of the temple, which was only to be touched on the most urgent occasions, as when the Gauls should invade the Eternal City: hence it was called *Sanctius Ærarium*. In time it amounted to a prodigious sum, and it consequently attracted the cupidity of the powerful. Nobody, however, appears to have laid hands on it before Julius Cæsar; who, having need of money to prosecute the civil wars, deliberately seized it, telling the tribune, that, as he had for ever freed Rome from the apprehensions of Gallic invasion, the office of keeper was no longer wanted. There were, besides, two other *Æraria*. 1. *Ærarium Vicesimarum,* in which was deposited the one twentieth of all successions, where the deceased left no children to inherit. 2. *Ærarium Militare,* a treasury formed by Augustus for the pay of the Roman legions.

ÆTAS, *age,* the time fixed by the laws for eligibility to public offices, and for the validity of legal acts.— Thus no one could be chosen *consul* before his forty-third year. The age of the *judges* varied; but by Augustus it was fixed at thirty, which was five years earlier than in preceding times. At what age *ædiles* could be appointed is uncertain, probably it was thirty-seven; for *twenty-seven,* which has had its defenders, seems too early for the maturity of judgment and coolness of conduct required by that responsible office. The *ætas militaris* was *seventeen,* and it ended at forty-five. No one could aspire to civil dignities, who had not passed ten years in arms. No one could be prætor, who had not served the office of ædile two years, and who was under forty. The quæstorship, however, might be obtained at any age. For the tribunitial dignity, thirty years was required. Again, for the validity of civil acts, there were express terms. Thus no one could adopt another unless his years exceeded by eighteen

the number of the person he adopted. Thus, also, marriage could not be legally contracted, unless the male had attained his fourteenth, the female her twelfth, year; and this was denominated *ætas puberta*, or the age of puberty. In regard, however, to the magisterial dignities, we meet with frequent violations of the *lex annalis* in the Roman history. When a person arrived at the supreme direction of affairs, and was anxious to fill the inferior offices of administration with his creatures, he seldom allowed the age to be an obstacle. Where power speaks, the laws are mute.

AGE HOC!—a formula of frequent occurrence in the ancient temples of Rome; and its meaning is equivalent to "Mind what you are doing!"—The crier of the temple, himself of the sacerdotal order, repeated it often to the sacrificing priests, to impress on their minds the solemnity of their present duty. In the same manner the formula was often addressed to the augurs and the assistant magistrates; and it also appears to have been used to the priest who struck the victim. At the proper point of time he demanded "Agone?" The reply of the superior was,—"Hoc age!" Thus Ovid:

"Qui calido strictos cincturus sanguine cultros
Semper "Agone?" rogat; nec nisi jussus agit."

AGENTES,—literally *agents*,—were the imperial couriers or messengers to all parts of the Roman world: and they were not merely the bearers of letters; they had also the inspection of the public vehicles, of the ports, &c.—At a later period they were evidently spies, since one of their functions was to report on the state of each province, into what political parties it was divided, what was the conduct of the leading functionaries, &c. In this respect they were the successors of the *Frumentarii*: — "Quos nunc agentes in rebus," says St. Jerome, "et veredarios appellant, veteres frumentarios nominabant." If a spy do not find, he is sure to make plots—both that he may recommend himself to the good

opinion of his employers, and that he may obtain the rewards due to his information. Neither *frumentarii* nor *agentes* were held in good odour: hence, by Aurelius Victor, the former are called *pests*, and the latter too much like them. Diocletian had the virtue to suppress them.

Ager, *land* or *field*.—As Rome increased her conquests, and incorporated them with the state, it was her constant policy to colonise a considerable portion, by locating on them soldiers and citizens. This policy was in many respects admirable: it rid the parent country of many who, grown desperate by poverty, were always inclined to disturbance; and it preserved the vanquished inhabitants in obedience. These lands, however, were not gratuitous: if the colonist had not sufficient money to purchase the portion which fell to him, he farmed it for the benefit of the commonwealth, or of some superior tenant. But this regulation regarded the *cultivated* lands: those which were waste, or which lay on an exposed frontier, were generally gratuitously conferred; yet, like the rest, they were subject to the burthens of the state: thus they annually yielded one fifth of the produce of the trees, one tenth of the grain, and a certain tax for cattle. The quantity of this public land in each colony varied according to the conditions on which the colony was originally secured. If the natives had voluntarily submitted, two thirds of the territory were generally left to them; one third only being divided among the victors. In no case, however, do the people appear to have possessed more than seven *jugera* each; where the territory was much circumscribed, only two: the surplus remained at the disposal of the state; and was either farmed for its benefit, or, if more defenders were necessary, it was assigned to new settlers. In general, however, there was always a considerable portion *unassigned*. For what follows, the reader will be prepared. This surplus was soon engrossed by the patricians, who farmed the revenues arising from it; viz. who offered so much for the pro-

duce of the soil during *five* years,—the period for which the public lands were invariably let: at the end of the five, they had only to renew the contract. If to this we add that, by judicial forfeiture, in default of issue, and through other causes, the portions of many among the resident *coloni* would devolve to the state, we shall not be surprised that the territory which the patricians took such care to engross was greatly augmented. In the same degree we shall be prepared to expect the diminution of the allotments, originally made to the *coloni*. As the members of each family multiplied, as the children were admitted to co-inheritance, the portion originally held by each (it was two *jugera* in the immediate vicinity of Rome, and seven in the more distant colonies) would be split until the multiplied portions would be inadequate to the support, not merely of a family, but of an individual. We cannot, therefore, wonder at the complaints which, from the third century after the foundation of Rome, were so loudly uttered,—that the patricians held most of the public land, while the plebeians were generally reduced to utter destitution. Nor was this the worst. The patricians, as the heads of government, showed a shameful partiality to their own order, by exempting their lands from the burthen of the one tenth to which they were liable, while those of the plebeians remained subject to it. This was a grievance which could not patiently be borne; and we are prepared for the introduction of an agrarian law, the design and nature of which have been so greatly misunderstood by superficial enquirers into the policy of ancient nations. The agrarian law was neither more nor less than a limitation of the *ager publicus*, or public land, as possessed by the patricians to a certain quantity. No one was to possess, that is, to farm the revenues of above 500 *jugera*, or about 280 English acres. Those who had more, were to be deprived of the surplus by the ædiles, and this surplus was to be partitioned among the plebeians, in the proportion of seven *jugera* to each family. In addition, there was the common

pasture land, on which each citizen had the right to graze so many head of cattle. Here, too, the patricians had encroached on the rights of the rest; and it was proposed that none should in future turn on the pasture above 100 head of large and 500 of small cattle, each subject to a certain tax payable to the public treasury. This limitation did not regard private or patrimonial land, with which neither Licinius, nor Sextius, nor any other Roman legislator, ever presumed to interfere. Hence it may be denominated a salutary one. After many struggles, and a considerable interval of time, its sanction was wrung from the reluctant senate.

Of the *agri*, there were many distinctions corresponding to their nature and uses. The *ager compascuus* was the common or pasture land to which we have alluded; the *ager decumanus* was the tithable land — that is, the public land subject to the annual tenth of produce required by the state. All Sicily was in this predicament: — "Omnis ager Siciliæ decumanus est," says Cicero. The *ager effatus*, where the augurs unfolded the fates. The *ager occupatorius*, which was vacant, whether in virtue of default by inheritance, or by revocation, or by judicial forfeiture, and might be occupied by any one who farmed it from the state, or to whom the state conceded it. In fact, the highest bidder was generally preferred at the end of a *lustrum*, and would, indeed, always have been preferred, had not the more powerful nobles combined to intimidate other bidders, and, consequently, to obtain it on their own terms. The *ager vestigalis* was the land which paid money rent, on the condition of receiving the produce in kind; — the tenth of the corn, the fifth of the orchards, trees, cattle, wool, &c. Any one who offered, at a public auction, the highest price during five consecutive years, for the produce of a district comprised in the limits of the agrarian law, was, under ordinary circumstances, the successful bidder. *He* paid in *money* for the produce yielded by the land, and for the privilege of disposing of it at

pleasure; and he always gave sureties for the punctual fulfilment of his engagement.

AGITATOR, a *driver*; generally applied to the conductor of a chariot in the circus.—Anciently, this employment being considered as equally disreputable with that of our jockies, was abandoned to slaves; it subsequently passed into the hands of freedmen, and, by a natural transition, into that of *ingenui* and nobles. To obtain the prize in the adventurous and dextrous race, the noblest did not hesitate to enter the lists; and how much the honour of victory was valued, is familiar to every reader of the first ode of Horace. In times still later, even emperors contended for it.

AGMEN, originally applied to the *march* of an army, and soon to the army itself.—In Roman tactics, the army was composed of three great bodies: the first, that of the legions, consisted of Roman citizens only; the second, that of allies, contained the troops furnished by the other Italian cities; the third, that of auxiliaries, was made up of foreigners, or mercenaries. The arrangement of these bodies corresponded to their relative importance. The legions always constituted the main body, and were placed in the centre; the allies generally comprised the right, the auxiliaries the left, wing. As the allies and auxiliaries were often disposed to resist the superiority of Rome, there was policy in their separation, and in placing them under the check of the formidable body in the centre. To render this check more effectual, the cavalry, which also consisted of Romans, and of the noblest Romans, was made to cover both wings. And it was, doubtless, in part for the same reason, that the general, surrounded by his veterans, took his station in the centre at the head of the legions. In the central legions—and possibly the same may have obtained in regard to the auxiliaries, or at least the allies—there was another division with three lines, according to the weapons of each. In the front were the *hastati*, or spearmen; in the second line the *principes*, armed with the sword, the dagger, and the javelin;

and the *scutati*, or shield-bearers, also denominated *antepilani*, who were the most experienced of the Roman veterans, and were always few in number; in the third rank were the *triarii*, whose name sufficiently denotes their position; the *rorarii*, or light-armed skirmishers, whose office it was to issue from the rear and provoke the battle. This name is explained by Festus:—"Ut ante imbrem fere rorare solet, sic illi ante gravem armaturam quod prodibant *rorarii* dicti." In addition to these were the *antesignani*, who were always selected from the *hastati* and *principes*, and whose honourable but dangerous duty was to defend the banners of the army. Some of these were also placed in front of the army, to direct the operations of the advancing line, and their leader was styled *tribunus antesignanorum*. — Before the imperial domination, the generals-in-chief were the consuls, the proconsuls, or the prætors, who had always one or more lieutenants, according to the number of troops. The cavalry had its own commander, the *magister equitum;* who, however, was necessarily dependent on the general. The prefect had the care of encampment, and of the fortification of camps, with the superintendence of the baggage and the sick. The *quæstores* corresponded to our commissaries.

AGONOTHETA, he who presided over the Grecian games, and distributed the prizes.—While in the exercise of his office, which was one of no slight importance, he was clad in purple, and no contest could begin without his permission. Originally there were but two of them; but as the number of games, or at least of combatants, increased, they were raised to nine: of these, three presided over the horse races; three over the *pentathlum*, consisting, as the name imports, of five games,—leaping, wrestling, running, throwing the disc and the javelin; and three over the remaining games.

AGRICULTURE, as an art, was originally held in the highest esteem throughout the ancient world: on it, indeed, not only the social prosperity, but even the

social existence, was based; and it was held honourable so long as the useful were preferred to the splendid arts of life.—That the Romans were as much attached to it as to war, appears from the eagerness with which they demanded their accustomed assignation of two acres from the *ager publicus* *, and from the care with which they cultivated it. The highest magistrates of the city were not ashamed to exercise themselves in this most useful of the arts; it was taught to their children as carefully as the laws of the country. In Greece it appears to have enjoyed equal esteem: some particulars respecting it may gratify a passing curiosity.—Walls or hedges were not the only distinctions; there were also little columns, or elevated tablets, before the houses of such owners as had mortgaged their land, specifying the amount, and the name of the creditor. No land-owner could injure the possessions of his neighbour: he could not, for instance, dig a well, or build a house, or raise a wall, unless at a certain distance (fixed by law) from the domain of another. Agricultural labour commenced with daylight; the meals were generally cooked and eaten in the open air; and the labour was conducted amidst rustic songs. Of these songs we have specimens in Theocritus. Some consisted of invocations addressed to Ceres to prosper the harvest, and incentives to mutual industry: sometimes, however, there was an attempt at wit in the efforts of the rustic muse. The policy of the slave inspector was derided; the frog was declared to be an object of envy, inasmuch as it had always enough to drink in the most sultry weather; and the labourers were exhorted to tread out the corn at mid-day; for then, owing to the heat, the husk of the grain was most easily and speedily thrown off. The grain was separated from the stalk in various ways. Often the sheaves were ranged in a circular form, and a rustic, standing in the centre, directed at his pleasure the motions of the oxen, horses, or mules, which trampled them continually under foot.

* See the word.

Sometimes harrows were employed for the same purpose; flails were certainly not unknown: and there were instances in which, by means of long forks, the sheaves were tossed into the air, while a brisk wind performed the same office. When a furrow was first opened, oxen were always employed; on subsequent occasions, mules. In Rome, the labourers, during the time of harvest, did not work in the same continuous line; they separated into two parties, each commencing at an opposite side of the field: hence they necessarily met, and the party which soonest gained the centre had the honour of the day. Their granaries were usually under ground, carefully defended from humidity and the ingress of the air. The vintage season, like that of harvest, was universally one of gladness: in the midst of the labour, songs abounded. While the grapes were detached from the vines; while youths and maidens collected them into osier baskets, and carried them to the press; while rustic, generally female, feet, trod the grape, and the purple stream flowed beneath, the songs never ceased. The press, indeed, had songs peculiar to itself, and denominated from it: but these emotions of joy were much less animated than those which signalised the completion of the harvest and of the vintage. Festivals in honour of Ceres and Bacchus were universal, but there was this difference between them; that while the former were celebrated with sober, however lively, gladness, the latter were accompanied by intemperate mirth. The rustics of the ancient world never lost sight of the gods: sacrifices to propitiate them were offered at seed-time; and the first fruits of the harvest, in token that every good thing was derived from them, were daily laid on the altar.

Ala, *a wing;* the meaning of which, in a military sense, deserves notice.—The term was first applied to the cavalry; both because it was distributed by the old Romans to the right and left of the infantry, just as wings are placed to the right and left of birds, and because the swiftness of motion rendered the analogy

natural. Yet Aulus Gellius assigns only the former of these reasons: — "Alæ dictæ exercitûs equitum ordines, quod circum legiones, dextrâ sinistrâque, tanquam alæ in avium corporibus locabantur." Even when infantry was placed to the right and left of the main body, it retained the name of *alæ*, or wings. As each legion was divided into ten cohorts, so, in subsequent times, the cavalry was divided into ten wings; each wing being subdivided into companies of thirty-two men, and then again into *decuriæ* of ten men each.

ALABARCHES.—According to some, the receiver of the duty on cattle; according to others, the superintendent of the public salt mines.

ALEA, any game of hazard, but especially that of dice. — The antiquity of this latter game is lost in the night of time. St. Isidore assigns its invention to a Greek present at the Trojan war; but this has all the appearance of a fable. It is probably of Asiatic origin. Both dice, and every other species of games where chance presided, were forbidden by the Roman laws; but after the accession of the emperors, these laws were regarded only in so far as they accorded with the imperial pleasure. The sovereign, who was fond of the game, did not hesitate to violate the prohibition; and his example was so generally followed as to incur the animadversions of the satirists.

ALIA OMNIA.—An expression of the gentlest character to denote dissent from a given motion in the Roman senate. When the members were called by the consul *to divide*, he exclaimed, *Qui hoc sentitis, illuc transite;*" Ye who approve of the motion, pass over to that side! But when he addressed the dissentients, instead of saying, *Qui non sensetis*, or *Qui contrarium sentitis* —a formula of words long received as ominous; he said, *Qui alia omnia, in hanc partem.* This formula appears to have been derived from the Spartans, for we have it on record that when one of the *ephori* wished war to be declared against the Athenians, he cried! "Ye who think that the peace has been violated

by the Athenians, arise and pass over to this side! ye who are of a contrary opinion, pass over to that."

Alica, a beverage made from barley and apples, much used by the poorer classes of Rome.—As many of the public women resided in the quarter where this beverage was made, they were sometimes denominated *Alicariæ.*

Alienare, in civil law, the transfer of the right of dominion from one man to another.—But this transfer was not effected by the mere *sale;* it could not exist without the delivery, or, as it is termed in law, the *tradition* of the thing. "Alienatum," says Ulpian, "non proprie dicitur quod adhuc in dominio venditoris manet; venditum tamen recte dicitur."—"Traditionibus enim dominia transferuntur."

Alipilarius, a slave, who by means of ointments removed the hair from various parts of the human body, especially from under the armpits.—The old Romans were satisfied with this; but in later and more effeminate times, the young dandies of Rome insisted on the same process being extended to the whole body. Hence the meaning of some passages in Ovid which we have no wish to quote. It is some gratification to perceive, that bad as modern times confessedly are, they are not so effeminate as those before us; *our* dandies are anxious to look more manly than they are; they will not sacrifice beard and whiskers, for instance, to please the fairest of our countrywomen:

"Tempora mutantur, et nos mutamur in illis."

Alipta, another servile menial, whose chief office it was to anoint with oil his master or his master's guests at the bath.

Alligati, the vilest species of slaves, who laboured in fetters; "vineta plurimum per alligatos excoluntur," says Columella.—The orders of slaves may be called three, though undoubtedly some grades of respect might be found among individuals of the same class. 1st. The *actores dispensatores, ordinarii,* exercised the most

honourable of the servile functions. 2d. The *mediastini*, or the *medii vulgares*, performed the less honourable offices; in fact, the least honourable in the household, yet they were above the *alligati*, and consequently placed between the two. 3d. The *alligati* Christianity alone was able to improve the condition of this unfortunate class; and that improvement was effected as the accursed system of paganism declined.

Allium, garlic, was, like *cepæ*, onions, one of the Egyptian divinities; "Allium cæpasque inter Deos jusjurando habet Ægyptus," says Pliny. The Greeks, however, detested it so much that a public law prohibited him who had eaten of it from entering the temple of the Mother of the Gods. And Horace sufficiently shows how it was abominated, as worse even than poison: —

> "Parentis olim si quis impiâ manu
> Senile guttur fregerit;
> Edit cicutis allium nocentius:
> O dura messorum illa!"

Hence its use was enjoined to certain criminals, who, during some days, were rigorously debarred from every other species of food. Its expiatory nature is evident from the following passage of Persius: —

> "Hinc grandes Galli, et cum sistro lusca sacerdos
> Incussere deos instantes corpora, si non
> Prædictum ter mane caput gustaverit alli."

It was the food of slaves and of the poor:

> "Quis te cum settile porrum
> Suton, et elixi vervecis labra comedit?" Juv.

> "Ingemit, hoc bene sit! tunicatum cum sale mordens
> Cæpe." Pers.

Yet it was the food of soldiers, and, as such, significant of the profession. The proverb, *allia ne comedas*, signified, Do not become a soldier, do not go to the war, lead a tranquil life! It was thought to possess some quality capable of calling forth the innate valour of warriors:

"That, filled with garlic, thou mayst bravely fight,"

is literally translated from Aristophanes. And for a similar reason it was much used at sea:

"—— tum autem plenior
Allii, ulpicique, quam Romani remiges." PLAUTUS.

It was even used by the Grecian mariners. Thus Aristophanes:

"Woe is me! I perish, since the Odomantes have despoiled me of my garlic!"

And Suidas tells us that whenever the Athenians went to sea, they provided themselves with a sufficient stock, which they put into nets. It was thought to be a preservative against sea-sickness. Thus Pliny:

"Magna vis allii, magnaque utilitas contra aquarum et quorumlibet locorum mutationes."

It was the medicine and often the food of rustics, especially of harvest men: —

"Allium," says Pliny," "admulta ruris præcipæ medicamenta prodesse creditur.

And Virgil:

"Thestylis et rapido fessis messoribus æstu
Allia, serpyllumque herbas contundit olentes."

It was thought to be a good stomachic, useful, as ginger amongst us, for restoring heat to the powers of digestion. And that, if taken beforehand, it was considered availing against the bite of serpents, is evident from Æmilius Macer:

"Hæc ideo miscere cibis messoribus est mos,
Ut, si forte sopor fessos depresserit artus,
Anguibus a nocuis tuti requiescere possint."

ALTARE, an altar, probably differed from *Ara*, yet the distinction is, perhaps, impossible to be drawn.— Servius thinks that the former was consecrated to the celestial, the latter to the terrestrial and infernal gods. He acknowledges that *aræ* are sometimes mentioned in reference to the gods above; but denies that *altaria* are ever used in connection with the gods below. But we

know not that there is much justice in the observation: nor does there appear to be more in that which makes the *altare* to be small, little elevated above the ground, and used for the burning of victims; and the *ara* to be a larger and higher structure, over which prayers were offered and libations poured. The numerous instances in which *altare* and *ara* seem to be employed indifferently are, we think, fatal to the distinction. Yet, if there were *no* difference between them, we should scarcely meet with such passages as these: —

"Post altare et aram amplexa." Tac. — "Ut ne propitiandis quidem numinibus accendi ex his altaria araeque debeant." Plin. — "Electus est inter aras et altaria." *Id.*

Both *altaria* and *aræ* were solemnly dedicated: the formula may be seen in Montfaucon and other collectors. A far more important consideration regards the immunity which altars afforded to fugitives. That "the horns of the altar" were frequently embraced in the same view by the Jews, is well known to every reader of the Old Testament. The custom passed into Greece, and thence into Italy. See Ara.

Amantes, lovers, were as foolish and as fantastic among the pagans as among us. — 1. They were accustomed to seek omens in the crackling of leaves in the fire.—(See *Theocritus*, iii. 29.) The laurel was particularly used in these cases. 2. Equally portentous were the omens derived from the escape of apple pips when pressed between the finger and thumb; if they ascended high, especially if they struck the roof, it was a sure sign that the love was returned. Hence Horace:

"Quid cum Ticenis excerpens semina pomis,
Gaudes, si cameram percusti forte."

3. When heated by wine at an entertainment, the lover naturally hastened to the house of his mistress. If not sufficiently intimate with herself or her family to enter, he walked before the door, coughing or whistling to attract her notice: —

"Et similat transire domum mox deinde recurrit,
Solus et ante ipsas excreat usque fores." TIBUL.

If the house still remained bolted, if the fair one did not even appear at the window, he struck the door; and if this signal too were disregarded, an attempt was made to soften her rigour by an amatory song:

"Primus amans carmen vigilatum nocte negatæ
Dicitur ad clausas concinuisse fores." OVID.

It was possible that to all this the lady might be deaf, and his only remedy was to cut on the posts of the door, or suspend from the threshold, the history of his love and of his anguish:

"Ah quoties foribus duris incisa pependi
Non verita a populo prætereunte legi." *Id.*

The last stage of folly was to kiss the door, to address it as if it were rational, to honour it as a deity, often to perfume or anoint it, to crown it with flowers, to moisten it with libations of wine:

"Ille meos nunquam patitur requiescere postes,
Arguta referens carmina blanditia." *Id.*

Of the anointing:

"At lacrymans exclusas amator limina sæpe
Floribus et sertis operit, postesque superbos
Ungit amaracino." LUCRET.

Of the kisses:

—— "et foribus miser oscula figit." *Id.*

Of the sprinkling with wine:

"Eaque extemplo ubi vino has conspersi fores,
De odore adesse me scit, aperit illico. PLAUT.

Of the crowning with garlands or flowers:

"Te meminisse decet, quæ plurima voce peregi
Supplice, cum posti florida serta darem." TIBUL.

The lovers of those days must assuredly have possessed either more robust constitutions, or far greater affection, than the dandies of our own, or would they have remained the whole night exposed to the cold at the most

inclement season of the year, often reclined on the cold hard stones?

> "Et sine me ante tuos projectum in limine postes
> Longa pruinosa frigore nocte pati." OVID.

If to all these proofs of devotion the lady was obstinately deaf, the only remedy the poor fool had was to hang himself, or to try his fortune at the door of one less obdurate. It is certain that many lost their tempers, and left, instead of amatory complaints, the bitterest insults, inscribed on the door. Thus Propertius makes a door to complain of the injurious verses nightly inscribed to its mistress:

> "Nec possum infamis dominæ defendere noctes,
> Nobilis obscœnis tradita carminibus."

Sometimes the heaviest imprecations assailed both the door and the mistress:

> "Janua difficilis dominæ, te verberit imber;
> Te Jovis imperio fulmina missa petant!" TIBUL.

AMBARVALIA, a festival in honour of Ceres.—There was a procession of the victim to be sacrificed around the vineyards and fields. They were either private or public, according as they were used for the rural prosperity of a whole district, or of some paternal inheritance. The usual public formula addressed to Ceres was, *Avertas, morbum, mortem, labem, nebulam, empetiginem, pesestatem!* The victim, which was a sow, or a sheep, or a bull, was led three times round the boundary, on which the blessing of the goddess was invoked:

> "Terque novas circum felix eat hostia fruges." VIRG.

The animal was crowned with garlands; dancing and singing in honour of the goddess attended the whole procession. The *public* procession took place in May, when the *Hostia ambarvalis* was conducted by twelve priests, denominated *fratres ambarvales.* The *private* procession was headed by the chief of the family, or the owner of the land: the victim was the same,

but the formula of prayer was less comprehensive, and was sometimes addressed to other deities as well as Ceres:

> "Dii patrii, purgamos agros, purgamos agrestes,
> Vos mala de nostris pellite limitibus!" TIBUL.

AMBIRE, to go round: the term was applied to the way in which the candidates for public offices or honours *went round* the forum, to beg the suffrages of the assembled people. — Hence the word *ambition*, the act of going round the people, of seizing each individual by the hand, and of humbly begging his vote. Not only was sufficient suppleness shown by these worshippers of a greasy mob, but bribes were dexterously offered to the more influential. If the candidate had no money, he had promises, of which he appears to have been as lavish as any man who ever hoped to enter the walls of St. Stephen's. Such corruption was indeed forbidden by many laws; but where it is equally the interest of both parties, the laws may just as well be silent. There were a few, however, who scorned to give any thing, or even to caress the filthy multitude. Coriolanus, as drawn by our great dramatic poet, is one instance: one much better authenticated is L. Crassus: "Consulatum petens L. Crassus," says Valerius Maximus, "cum omnium candidatorum more circum forum supplex populo ire cogeretur, nunquam adduci potuit."

There was an *honourable* ambition, — that in which the candidate merely appeared, in conformity with the laws, to beg the suffrages of the people: the other, which endeavoured to corrupt, was stigmatised. Cicero draws the distinction between them. "Credo, si fuerit in honoribus petendis nimis ambitiosus, non hanc dico popularem ambitionem, cujus me principem profiteor, sed illam perniciosam contra leges cujus primos ordines Sallustius duxit." But Cicero himself would have been as corrupt as any, had he possessed the means.

Ambitus was also used in other cases: as when the criminal went round to entreat the mercy of the judges.

(See ACCUSARE.) Here too corruption was at work; for money, the stern severity of law often relaxed: often too the plaintiff in a suit resorted to the same culpable expedient. The sentences thus obtained were denominated *decreta ambitiosa*, and were generally contrary to justice; but though they were condemned, as when Suetonius observed, "Ambitiosa decreta decurionum rescindi debent," they retained their ground. No law, we repeat, can be efficacious, where corruption is universal.

Ambitus also signified the circuit of a town. — The law of the Twelve Tables left a sort of path, two feet and a half in width, round each; for anciently houses were not contiguous; and a space was left, to arrest the more easily the progress of a fire.

AMBUBAJÆ, female players on the lute, who always joined the profession of courtesans. — Most of them appear to be of Syrian origin; but their ranks were doubtless swelled from Egypt and Greece. They seem to have had their assemblies, or perhaps to have lived in communities, for the exercise of their twofold calling. Horace mentions the *Ambubajarum collegia*; and Juvenal bears testimony to the double character, and to the fact that it was a Syrian who first brought these wandering lascivious musicians to Rome:

> "Jampridem Syrus in Tiberim deflexit Orontes,
> Et linguam et mores et cum tibicine chordas
> Obliquas, necnon gentilia tympana secum
> Vexit, et ad circum jussas prostare puellas."

AMBULATIONES, were the porticos or galleries for walking, common to the better order of Roman houses. — The porticos were covered against the sun and rain. The *ambulationes*, however, properly so called, had no covering except that which was afforded by the umbrageous trees, planted in the form of an avenue. In some of these shady walks, the marble column arose with the tree; and fountains constantly playing, added to the coolness of the scene:

> "Nempe inter varias nutritur sylva columnas." HOR.

No house of the higher classes was complete without the threefold convenience of a bath, a portico, and an *ambulacrum :*

> " Senex ædificare vult hic in suis
> Et balineas, et ambulacrum, et porticum."
>
> PLAUT.

Of a truth, the Romans understood the articles both of comfort and of luxury somewhat better than ourselves.

AMBURBIUM, a sort of sacrifice by which a city or part of a city was purified, either from contagion or from moral guilt. — The victim, often a sheep or goat, was led round the boundary in rural ceremony ; at the conclusion it was sacrificed, and the lustration was complete :

> " Mox jubet, et totam pavidis in civibus urbem
> Ambiri, et festo celebrari mœnia lustro.
> Longa per extremos pomœria cingere fines
> Pontifices sacri quibus est permissa potestas."
>
> LUCAN.

AMICI, *friends*, a word that would appear unnecessary to be so much as noticed.—Yet its designation and use merit in some respects a place in the present vocabulary. The sovereign had his *Amici*, who were regarded as his counsellors, and whom he was supposed always to consult on difficult occasions. Horace and Virgil were among the *amici* of Augustus. Again, the word was applied in the way of honour to the foreign princes who were in alliance with, that is, obedient dependents of, the Roman state. Again, it was used in a wider than the ordinary acceptation, when applied to those who espoused the cause of some public character, of some candidate for honours : they who voted for him, or who employed their influence in causing others to vote, were *amici*. In regard to *private* friends, to those whom we understand by the ordinary import of the word, there were distinctions ; and they were classed into three divisions, according to the comparative familiarity of the footing on which they were admitted

into the house of any one: hence the distinction between *amici primæ vel secundæ vel tertiæ admissionis.* — The first were the familiar or bosom friends, who had the right or rather privilege of entry at any time. The second could not be admitted without the consent of the person; nor did he see them *singly* and *alone*, which was the privilege of the first admission. The third were admitted together on affairs relating to all, and were in fact a sort of clients or dependents, yet who had a right to reciprocal obligations. These last were not held in much esteem, as sufficiently appears from the passage of Seneca: "Non sunt isti amici, qui agmine magno pulsant januam, qui in primas et secundas admissiones digeruntur." And Lampridius mentions the condescension of one who saw his friends not only of the first and second admission, but those inferior, meaning of course those of the third: "Moderationis tantæ fuit, ut amicos non solum primi ac secundi loci, sed inferioris ægrotantes viseret." This arbitrary division of friends had its origin, we are told, from the tribunes Gracchus and Livy: "Apud nos," says Seneca, "primi omnium C. Gracchus et mox Livius Drusus instituerunt segregare turbam suam, et alios in secretum recipere, alios cum pluribus, alios universos. Habuerunt itaque isti amicos primos, habuerunt et secundos."

Why *Amicitia*, or friendship, was made a goddess by the Romans, is not difficult to be conceived. She was represented as young, with head uncovered, and in coarse garments. On her tunic was inscribed *Mors et Vita*: on her forehead, *Æstas et Hyems*: on her heart, to which her finger pointed, *Longe et prope.* Friendship was often vowed at the altar, in presence of the goddess. In the same solemn way it was renounced when one of the contracting parties proved false to his obligation.

AMPHIDROMIA, a festival celebrated the fifth day after the birth of an infant. — On this occasion the midwives and nurses purified themselves, and taking the

child in their arms, ran round the fire. The reason of this custom seems to be, that as the hearth was consecrated to the household gods, it served as an altar on which the new-born stranger was offered to their service and protection. The festival itself was celebrated with much joy. The parents, and especially the friends of the parents, made presents to the infant; and an entertainment followed. During the ceremony, an olive garland was suspended over the door, if the child was a male; a fleece of wool, if a female. (The same symbols had been suspended at the *birth* of the infant.) The olive was, no doubt, symbolical of the agricultural labour — the wool, of the domestic arts — to which each was destined. The ceremonies are rather alluded to than described in some verses of Athenæus:

> "But what's the reason that no crown is placed
> Before the doors, nor grateful victim slain,
> Whose frying fat delights the smelling sense,
> When the joyful Amphidromia are kept,
> In which is toasted Chersonesian cheese,
> And colewort tied in bundles seethed in oil,
> And linnets, doves, thrushes, and cuttle-fish,
> And calamary dress'd and eat in common,
> And polypus's claws with care procured,
> To drink them down amidst their less mix'd cups?"

Amuleta (*amulet*), which was doubtless of oriental derivation, was a fancied preservative against bodily disorders and magic. — It was usually a precious stone: "Totus Oriens," says Pliny, "pro amuletis traditur gestare eam jaspidem quæ ex iis smaragde similis est." It was suspended round the neck; and was thought to exercise peculiar efficacy in regard to children.

Anagnosæ, were readers of the servile class, who read to their masters, especially at table. — There was one at least in every respectable house, — a proof that the Romans were not so illiterate as some writers would have us suppose. This custom of reading at meals appears to have been borrowed by St. Benedict from the classical times: in his celebrated Rule, he renders the

exercise obligatory on the communities of his order. The *Amanuensis*, the writer or secretary, was also a slave; but the condition of both was manifestly much above that of the other domestics, since they had the honour of playing and joking with their master: "Cum amanuensibus suis," says Suetonius, speaking of the emperor Titus, "per lusum jocumque certantem."

Ancile, Ancilia, were shields or bucklers, which, according to the superstitious Romans, had descended from heaven in the time of that half-fabulous king, Numa. — At first one only was vouchsafed, through the influence of the nymph Egeria; but such was its efficacy in staying the plague, such the virtue which it possessed against the assault even of an enemy — Egeria declared that so long as it remained in any city, that city would be impregnable — that the Romans and their king were naturally afraid of losing it. In the view of removing the apprehension, no less than the temptation to theft, Numa caused several more to be manufactured — all of course endued with the same miraculous powers — and suspended them in the temple of Mars. We read of twelve, each confided to the care of a priest; and there was a festival in their honour, commencing on the first day of March, and continuing three days. In it the priests carried each his sacred buckler in the right hand, holding at the same time a javelin in the left. The *Saliaris Cœna* closed the festival. During the procession, no marriage could be celebrated, no arms girt on, no journey undertaken, no public or serious act attempted; and he who ventured to disregard the prohibition, was considered obnoxious to the wrath of the gods. When war was declared, these sacred shields were taken from the temple, and during thirty days carried through the city, amidst singular demonstrations of joy. This was appropriately termed *movère ancilia;* and unless the custom was observed prior to a campaign, the superstitious judged unfavourably of the event.

Ancillæ, *maid-servants*, whose name is said—no

doubt, very erroneously — to be derived from king Ancus, who made so great a number of women captives. —Their functions appear to have been restricted to the service of their mistress; to dressing her hair, attending her to the bath, making her bed, &c.: they were, in fact, her body servants. As they were *res non personæ*, they could not be cited in judgment, but their master answered for them.

ANELABRIS, the sacred table, on which the victim, just sacrificed, was laid to be skinned and divided.— *Anelabria* were brazen vessels used in the sacrificial rites.

ANCORA, *the anchor*, the invention of which is, by Pausanias, attributed to Midas; more probably, however, the honour is due to the Tyrrhenians.—Its construction and shape varied among the ancients. Very anciently it was of *stone*, especially of marble: *iron* was a much subsequent improvement: *wood*, in fact, appears to have intervened between stone and iron. Thus Athenæus speaks of wooden anchors; but lead, in a somewhat heavy mass, was fixed in the extremity; hence the *pondera ancorarum*,—an expression explicable enough. Before anchors were invented, and indeed after their invention, where from their costliness or rarity they could not be procured, heavy sand-bags were used; but in the harbours and bays, ropes, tied to posts fastened on the shore, were a still simpler expedient. It is curious to contemplate the progress of human improvements. First, a rope tied to a stake; next, sand-bags; then, huge stones; then, wood with lead at the extremity; next, iron, but of a most inartificial shape, without teeth or prongs. At first there was *one* tooth only: time was required for the addition of a second, the honour of which is ascribed to Anacharsis, the Scythian.

The *ancora sacra* was the sheet anchor, used only in times of danger.—The *Ancoralia* were the ropes which held the anchor.

ANDABATÆ, a species of gladiators, who generally

fought on horseback, with their eyes bandaged, each provided with a peculiar helmet: sometimes they appear to have fought from chariots.

ANDRON, that part of a Grecian, and, subsequently, of a Roman house, where the men abode, and the entrance of which was prohibited to the women. The unrestrained intercourse of the sexes was unknown to antiquity.—The apartment was long and narrow, and in it the men received the visits of their male friends.

ANGARI, *couriers*, originally employed by the kings of Persia, and posted at certain distances throughout the empire, that the royal orders might be communicated with the greater celerity.—Hence *Angaria* signified the obligation of supplying horses and vehicles for the messengers on land, and ships for their transport by sea.

ANGUIS, *a serpent*, much used in divination.—It was portentous of good no less than of evil, according to the circumstances in which it was exhibited. Of good:

> "Dixerat hæc, aliquis cum lubricus anguis ab imis
> Septem ingens gyros, septem volumina traxit
> Amplexus placide tumulum, lapsusque per aras."
>
> VIRG.

Of evil:

> "Hac agente, portentum terribili visum, anguis ex columnâ lignea elapsus, quam terrorem fugamque in regiam fecisset, ipsius regis non tam subito pavore perculit pectus quam anxiis implevit curis."—LIVY.

ANIMA, *the soul, life.*—On its separation from the body, it was purified by one of these three elements,—fire, water, air; and the three degrees were significant of the comparative degrees of guilt. The more guilty soul was purged by fire; the less was cleansed by water; the least was purified by the winds: and these three manners of purgation are well described by the poet:

> "Ergo exercentur pœnis, veterumque malorum
> Supplicia expendunt. Aliæ panduntur inanes

Suspensæ ad ventos. Aliis sub gurgite vasto
Infectum eluitur scelus, aut exuritur igni." VIRG

On the expiration of the stated period of pain, when the soul was blanched by the fire, or cleansed by water, or sweetened by the fresh winds, it rose into Elysium. Thus the same learned poet:

"Quisque suos patimur manes: exinde per amplum
Mittimur Elysium, et pauci læta arva tenemus,
Donec longa dies perfecto temporis orbe
Concretam exemit labem, purumque reliquit
Æthereum sensum, atque aurai simplicis ignem."

By the ancients the soul was believed to escape from the mouth as through a door. Hence the expression, *animam in primo ore vel labris tenere*, in regard to those who were about to depart. Thus Seneca, in his "Hercules," makes Antigona say —

—— "hanc animam levem
Fessamque senio, nec minus quassam malis
In ore primo teneo."

The last sigh was received by the nearest relative, who placed his face, his mouth, to those of the dying man; but the *anima* which was exhaled at the same time, and was impalpable to human touch, was quickly conducted by Mercury to the shades below. Those who in this life, by the exercise of the virtues, had purified themselves from mortal stains, were at once admitted into Paradise, the delights of which are a favourite theme with the poets:

"Pars pedibus plaudunt choreas, et carmina dicunt,
Nec non Threicius longâ cum veste sacerdos
Obloquitur numeris septem discrimina vocum,
Jamque eadem digitis, jam pectine pulsat eburno."
VIRG.

That happy souls knew, and could in some manner embrace, each other in Elysium, was also the common belief of antiquity:

"Isque ubi tendentem adversum per gramina vidit
Æneam, alacris palmas utrasque tetendit."

—— "da jungere dextram,
Da, genitor, teque amplexu ne subtrahe nostro!"
VIRG.

On the other hand, there were some whose crimes were of so black a dye, that they could not be blanched by penal fires, and to whom an eternity of torture was reserved. But fire was not the only medium of punishment. From the stone of Sisyphus to the wheel of Ixion, there was variety enough. Some were turned into beasts, birds, fish, reptiles. — Those who killed themselves, or were the victims of others' cruelty, or who were deprived of sepulchral rites, wandered disconsolately,—the former in the shades, the latter on the shores of the Stygian flood, until the accomplishment of a period fixed by the Fates. Why the victim should be confounded with the suicide, misfortune with desperation, neither philosophy nor poetry condescends to inform us.

ANNULUS, was used in a wide sense, being generally taken for whatever was round; but in the present article we shall consider it only as the *finger-ring.* — Its origin is lost in the night of antiquity. That it was believed to have been in use during the fabulous times, is evident from the fable of Prometheus, whom Hercules delivered on the condition that he was ever afterwards to wear an iron ring on his finger in memory of his crime. "Pessimum vitæ scelus," says Pliny, "qui annulum primus induit digitis. Nec hoc quis fecerit, traditur; nam de Prometheo omnia fabulosa arbitror." The same author proceeds to say that he finds no mention of the ring in the Trojan times; that Homer no where alludes to one. Nothing, however, is more certain than that rings were in use before the Trojan war, if not among the Greeks, clearly among the ancient Jews and Egyptians. When Judah turned in to his daughter-in-law, Tamar, (Genesis xxxviii. 18.) he left as a pledge his bracelet and ring; and Joseph received the ring from the royal finger of Pharaoh (xli. 42.). The custom passed, in all probability,

through Greece before it was known in Italy; yet, if Dionysius be right, it was of great antiquity even in the latter country: he speaks of the Sabines as having an abundance of rings. They were not, however, generally worn in Rome, not even by the great, before the expulsion of the ancient royal line. The statues of Numa and of Servius Tullius were the only ones of the kings whose finger bore the ornament.—But enough in regard to the antiquity. In its origin the ring was of the commonest metal,—iron, lead, copper; next came silver; then gold; and lastly, a diamond adorned the centre, the workmanship keeping pace with the material. Before precious stones, however, were used, the human countenance was often sculptured in the same place; and after their introduction, it often appeared on the gem. Thus the ring had three distinct parts: the *orbicularius*, or circle; the *pala*, or bezil; and the precious stone. But *gold*, and even silver, was too costly a material for the great bulk of the Romans, who were yet as fond of the bauble as the wealthiest patricians. Hence some were gilt, others plated; some of ivory, others of amber. Even slaves were resolved to follow the fashion; but *iron* was the only material within *their* reach: if they were enfranchised, however, they could change the metal; and that change is sometimes made to signify the elevation in the social grade:

> "Mutavitque genus, lævæque ignobile ferrum
> Exuit, et celso natorum æquavit honore." STAT.

Why slaves should be prohibited from wearing *gold* rings is sufficiently apparent. They were long the distinctive mark of a senator: there was even a time when senators wore them only on solemn occasions; but by degrees the use became general, and was soon adopted by the *milites*, or horsemen, no less than the senators. How general the use in the time of Annibal, may be inferred from the vast number he sent to Carthage, as a trophy of his victory at Cannæ. But the slaves, resolved to look as gaudy as their superiors,

perhaps even to appear among strangers above their degraded state, soon found out the way to gild their iron. "Necnon et servitia," says Pliny, "jam ferrum auro cingunt." After the fall of the republic, gold rings were very generally worn by the soldiers, by the imperial amanuenses, by comedians, and by freedmen. But the patron who enfranchised his slave, did not by that act empower him to wear that emblem of honourable freedom. The *jus annulorum* was conceded by the prince, with the consent of the patron. The privileged orders at length took the alarm; and at their instigation Tiberius sanctioned a law, that in future no one whose father or paternal grandfather had not a revenue of 400 greater sesterii, should enjoy the honour. Justinian, however, by one universal decree, granted it to all men above the rank of *libertus* inclusively, without the necessity of applying to the sovereign.

In the luxurious period of the empire, the Romans had two rings; one heavy for the winter, the other light for the summer:

"Ventilet æstivum digitis sudantibus aurum,
Nec sufferre queat majoris pondera gemmæ."
Juv

The face of an ancestor, of a friend, or the reigning prince, was not the only sculpture on rings: often an event, such as a victory or a triumph, was substituted. Thus, according to Dio Cassius, Pompey had three trophies on his ring, or rather, perhaps, on *three* rings; for though it was anciently accounted disreputable, as idle, criminal ostentation, to wear more than one ring.— "Apud veteres," says St. Isidore, "ultra unum annulum uti infame habitum viri"— yet in time *three* were scarcely infamous:

—— "sæpe notatus
Cum tribus annulis modo lævâ Priscus inani."
Hor.

Nothing is more rapid than the progress of luxury. Three rings were soon common: what more natural

than the number to equal that of the fingers? Thus Martial:

"Per cujus digitos currit levis annulus omnes."

Of course, as nobody could pretend to be at the height of fashion, who had *not* one to each finger, the display would soon cease to be a distinction. What then remained, in order to exhibit both wealth and dignity, or at least respectability, but to furnish each finger with more than one? Thus Lucian tells us of one man who had *sixteen*. But folly, which is no less contagious than the plague, did not end there: if one finger could bear three or four rings, why not one *joint*?

"Sardonychas, smaragdos, adamantas, jaspidas uno
Portat in articulo Stella, Severe meus." MART.

When a person was dying, the ring was taken from his fingers—doubtless to disappoint the cupidity of the domestics who waited on the corpse. It, however, appears to have been returned to the finger when the corpse was laid on the funeral pile. It was employed in various uses. The most ancient was to seal letters with the sculptured bezil. "Veteres," says Macrobius, "non ornatus, sed signandi causâ annulum secum circum ferebant." But the most singular one was to fill the cavity—and most had one—with poison, that the wearer might be prepared for the changes of fortune. "Alii," says Pliny, "sub gemmis venena cludunt, sicut Demosthenes oratorum summus Græciæ, annulosque gratiâ mortis habent." Thus Archias, to escape the wrath of Antipater, swallowed the poison which lay beneath the bezil of his ring; and Annibal; as related by Aurelius Victor: "Unde Romanâ legatione repetitus ne Romanis traderetur, hausto, quod sub annuli gemma habueret, veneno, absumptus est." Sometimes, too, the cavity was made to contain letters and other written instruments.—The mode of wearing the ring was various at various periods. At one time the right, at another the left, now either hand, now one finger, then another, had the honour, until the right hand

being found inconvenient for the purpose, each finger and member of the left was by degrees laden with the vain bauble.

The ring was employed in various ways. — 1. Its tradition by a dying man often betokened the adoption of the person to whom it was delivered as heir to him who gave it. Thus, when the dying Alexander delivered his to Perdiccas, he was supposed to have consigned with it the care of the empire. "Nec male," says a profound investigator of antiquity, "erat enim annulus signatorius vel sigillum, plerumque dominii et potestatis symbolum." 2. It was often delivered by the dying parent to the eldest son, in token of the dominion which the latter was to hold over the paternal substance. 3. The *annulus natalitius* was so called, either because it was worn only on that day, or because it was one of the gifts which friends were accustomed to send each other on that memorable occasion. 4. The *annulus pronubus*, or *sponsalitius*, was the ring of betrothal, — pledge of the engagement solemnly contracted:

> "Conventum tamen, et pactum, et sponsaliâ nostrâ
> Tempestate paras, jamque a tonsore magistro
> Pectoris, et digito pignus fortasse dedisti." Juv.

In the time of Pliny this ring was of iron. "Quo argumente etiam nunc sponsæ annulus ferreus mittitur, isque sine gemma." Before the time of St. Isidore, iron had given way to gold. "Fœminæ non usæ sunt annulis nisi quos virgini sponsus miserat: neque amplius quam binos aureos in digitis haberi solebant." 5. The *annulus Samothrax* was a kind of talisman: it was engraven with magic characters; and its cavity contained either small portions of herbs cut at certain times, or of stones found under certain constellations. The fool who wore it believed himself secure against misfortunes, nay, in the high way to success. Its appellation, *Samothrax*, appears to have been derived from the superior delight which the people of that island took in mystical things.

ANNUS, *the year.*—1. The computations of time among the different nations of antiquity is one of the most difficult subjects of historical research. Omitting that of the Asiatic nations, and commencing with that of the Greeks, we do not find that this people had much knowledge of the data on which such calculations could be founded, until they were drawn into some species of intercourse with the Babylonians and Egyptians. The regular succession of the seasons, indeed, naturally indicated the first grand division of time; Spring, Summer, Autumn, and Winter, moved in one perpetual circle: but how estimate the exact limits of each? consequently, how fix the duration of the civil year? In this respect the progress of improvement was slow. In the heroic ages, the years were numbered by the return of seed-time and of harvest, of labour and of rest. These were the grand divisions which all men could comprehend. The subdivision into *hours* was equally unknown: morning, noon-day, and evening, are the only distinctions which the most ancient records contain. Thus Homer speaks of the rising and of the declining sun; and he mentions the time when the woodman, fatigued with labour, spreads the sylvan meal on the grass. But, as Herodotus informs us, after the use of the pole, of the sun-dial, and the distinction of twelve parts in the solar day, was learned from the Babylonians, a more artificial mode of division began to prevail. Next to the period indicated by the revolution of the sun, was that of the moon, which indeed must have been observed as anxiously and almost as anciently as the other. By a rough calculation, twelve of the latter are found to be included in one of the former; but, as one might reasonably expect, the relative adjustment of the lunar with the solar revolution was, in the infancy of astronomical science, a problem of surpassing difficulty, — in fact of impossible attainment, until, by successive experiments, an approximation to the truth was obtained. Thales has the honour of being the first to introduce

into general practice the system of the Babylonians, with, however, some slight deviations from it. He made the duration of each moon thirty days, so that the year, which consisted of twelve months, amounted to 360 days only. But he himself discovered that the solar revolution comprised a greater number of days; and by intercalating in every third year an additional number, he endeavoured to supply the deficiency. But as that intercalation consisted of the days in a whole month, and was applied at the end of every second instead of every third year, the year was, with singular carelessness, made to consist of 375 days. This calculation was so outrageous, so much worse than the old one of 360 days, that we may doubt whether it was ever received in any city of Greece. It is certain that soon afterwards Solon, who more narrowly watched the length of lunation, and estimated it at less than 30 and more than 29 days, decreed that the months should consist alternately of 30 and 29. But here again was a difference of 11 days between the civil and solar year; for twelve lunations consisting alternately of 30 and 29 days, amount only to 354. To supply this defect at the end of every second year an embolistic or intercalary month of twenty-two days was added. But by the more accurate observations of the Egyptians, it had been found that the solar year contained 365¼ days, and that in four years a day was consequently lost. Hence the improvement effected by Solon, that at the end of every fourth year the embolistic month should contain twenty-*three*. The year was thus made to consist of its due number of days. But this cycle was attended with one obvious inconvenience: the addition of 45 days in every four years made the cycle terminate in the midst of a lunar month, and, consequently, greatly altered both the commencement and end of the civil year. It was accordingly resolved that the cycle should be extended to *eight* years, during which *three* whole months (or 90 days) could be intercalated. This period of eight years remained in force during some time,

when, as the inquisitive reader will easily have divined, it was proved to be erroneous. The lunar revolution is not exactly measured by 29½ days, in other words by the alternation of 30 and 29; so that in the time of Meton, there was a visible difference between the solar and lunar motions. To correct this error, he invented his famous cycle of nineteen years, often called after his name, which was received with unbounded applause by the Athenians, who termed it the Golden Number. Perceiving that in 19 years the sun and moon returned to the same position in the heavens, the one performing 19, the other 235 revolutions, and still preserving the old lunar year of 354 days; he added seven intercalary months, in such years as to make the motions of the two luminaries keep pace as nearly as possible with each other. Thus, of the seven months, he inserted one in the third, another in the fifth, another in the eighth, another in the eleventh, another in the thirteenth, another in the sixteenth, and the last in the nineteenth year of his period. For the common purposes of life, this calculation was sufficient; but it was discovered that, at the end of every cycle, the moon had gained seven hours over the sun. Seven hours in nineteen years seemed no great excess; but in two centuries it would amount to about three days, and in a thousand years to half a month. Where religious festivals were to be held, the highest possible accuracy was desirable; and we find that Calippus formed a new cycle, which embraced four of Meton's, and consequently extended to 76 years. His object was to deduct one whole day from the 76th year, to reduce the excess of the lunar over the solar time. But even this improvement was not faultless; for 7 hours × 4 = 28 hours, containing one whole day and four hours. The difference of 4 hours in every 76 years, or of one day in 456 years, was slight enough; but it induced Hipparchus to form a new cycle, containing four of Calippus, and consequently sixteen of Meton. To have been accurate, however, it should have contained six of Ca-

lippus; for as the excess was still four hours every 76 years, 76 × 6, or 456 years, would be necessary before another day could be deducted from the final year. The above were not the only cycles invented by the Greeks; but they were the most important, and are sufficient to convey a tolerably correct notion of the subject.

That we may here finish all we have to say on the subject of *time*, we shall briefly advert to the inferior subdivisions into *months*, *days*, and *hours*.

The *months* of the Greeks were, as we have before shown, twelve in number, consisting of 30 and 29 days alternately. Instead of our weeks, they had their τρια δεχημερα, or their decades of ten days each. But those decades could only be complete where the months were πληρρεις, or full, that is, where they consisted of 30 days. Where the number was 29 only, the last decade was of necessity nine days only; and the month in which it fell was called κοιλος, hollow, and εννεαφθινος, from its concluding on the *ninth* day. The first of these decades, which always began with the new moon, was named μηνος ισταμενου, or αρχομενου, or the beginning month; the second, μηνος μεσουντος, or the middle of the month; the third, μηνος φθιοντος, or the ending month. It is useless to present the reader with a barren nomenclature of the months, especially as no two states of Greece agreed in the denomination. Let it be sufficient to observe, that they were generally named from some great religious festival.

In regard to the denomination of the *days*, nothing could be more simple. The *first* day of the *first* decade was either styled νεομηνια, from its being the new moon, or πρωτη ισταμενου, the first of the beginning month. The rest were likewise arranged in the numerical order of each decade. Thus the second day of the first decade was δευτερα ισταμενου; the third, τριτη ισταμενου, and so on to the tenth, which was the δεκατη ισταμενου. The *second* decade, as we have already seen, was the μηνος μεσουντος; hence the first

day was termed πρωτη μεσουντος; the second, δευτερα μεσουντος, &c. up to δεκατη μεσουντος, the tenth day. Sometimes, however, we find a different denomination for the days of the second decade, but sufficiently obvious. Thus, instead of πρωτη μεσουντος, we read πρωτη επι δεκα, one above ten; δευτερα επι δεκα, two above ten, and so on to εικας, the twentieth, which concluded the second decade. But this simplicity is not so apparent when we arrive at the *third* decade. Generally, indeed, the reckoning was πρωτη επι εικαδι, the first above twenty; δευτερα επι εικαδι, two above twenty, &c.; but we often meet with an inverted order of denomination. Thus, instead of πρωτη φθιοντος, the first day of the concluding month, we read φθιοντος δεκατη, which in fact means the *tenth* of the concluding month, but which was used for the first. The second day was φθιοντος εννατη, signifying the *ninth*, but used for the second. But this inverted mode of computation is sufficiently explicable: φθιοντος δεκατη signified not merely the tenth day of the concluding decade, but the tenth day *before* its conclusion,—in other words, the *first* day. In like manner, εννατη, the *ninth*, might as well stand for the ninth day *before* the termination of the decade, as the ninth day *of* it. This subject, however, will scarcely be intelligible without a short calendar of the month. We will select the month εκατομβαιων, which was πληρης, or a month of 30 days, and which commenced on the first new moon after the summer solstice, corresponding to part of our June and July. We may observe that the name of this month was derived απο του πλειστας εκατομβας θυασθαι τω μηνι τουτω, says Suidas, from the number of hecatombs usually sacrificed in this month.

Μηνος ισταμενου, or the First Decade.

1. Νεομηνια, or ισταμενου πρωτη.
2. Ισταμενου δευτερα.
3. Ισταμενου τριτη.
4. Ισταμενου τεταρτη.
5. Ισταμενου πεμπτη.

6. Ισταμενου εκτη.
7. Ισταμενου εβδομη.
8. Ισταμενου ογδοη.
9. Ισταμενου εννατη.
10. Ισταμενου δεκατη.

Μηνος μεσουντος, or the Second Decade.

11. Πρωτη μεσουντος, or πρωτη επι δεκα.
12. Δευτερα μεσουντος, or επι δεκα.
13. Τριτη μεσουντος, &c.
14. Τεταρτη μεσουντος, &c.
15. Πεμπτη μεσουντος, &c.
16. Εκτη μεσουντος, &c.
17. Εβδομη μεσουντος, &c.
18. Ογδοη μεσουντος, &c.
19. Εννατη μεσουντος, &c.
20. Εικας, or εικοστη.

And now for the inverted order of the numbers ;—

Μηνος φθιοντος, or the Third Decade.

21. Φθιοντος δεκατη, or πανομενου δεκατη, termed also πρωτη επ εικαδι.
22. Φθιοντος εννατη, or δευτερα επ' εικαδι, &c.
23. Φθιοντος ογδοη, or τριτη επ' εικαδι, &c.
24. Φθιοντος εβδομη, or τεταρτη επ' εικαδι, &c.
25. Φθιοντος εκτη, or πεμπτη επ' εικαδι, &c.
26. Φθιοντος πεμπτη, or εκτη επ' εικαδι, &c.
27. Φθιοντος τεταρτη, or εβδομη επ' εικαδι, &c.
28. Φθιοντος τριτη, or ογδοη επ' εικαδι, &c.
29. Φθιοντος δευτερα, or εννατη επ' εικαδι, &c.
30. Ενη και νεα, or τριακας, or δημητριας.

2. If from the Grecian we turn to the Italian, especially the Roman method of computing time, we shall find some difficulty in tracing its origin. Whether the ancient people of Latium, who in stupidity may fairly be classed with barbarous nations, had any notion of the division of time adopted by the Egyptians, the Babylonians, and even the Greeks, may perhaps be doubted. They are said, at a subsequent period, to have taught Romulus the division of the year into ten months, which contained no more than 304 days. Of these the first was Mars, in honour of the God from whom Romulus professed to be sprung. It is remarkable that this celebrated man caused *four* of his months

to consist of 31 days, — a number for which there was no precedent. Was this done through a superstitious veneration for an *odd* number? Such, we are told, was the motive which actuated his successor Numa, who made the months to consist alternately of 31 and of 29 days. Numa, more enlightened than Romulus, adopted the Grecian computation of 354 days; but, dreading an even number, he augmented it by one, so as to make the year contain 355. By reducing certain months of Romulus from 30 to 29 days, he would have reduced the whole year to less than 300, had he not added two new months to the calendar: the first, called *Januarius*, he placed at the beginning, the latter, *Februarius*, at the end of the year. After all, however, the calendar was very defective, since the solar year consisted of 365 days and a fraction. To remedy this defect, Numa introduced every two years an embolistic month, named *Mercedonius*, in honour of the goddess who presided over merchandise. Still the civil did not correspond with the solar year; and Servius Tullius was obliged to decree that once in every 23 years *Mercedonius* should be struck from the calendar. For common purposes, this new arrangement, however complicated, might have served; but, through the ignorance or roguery of the augurs, to whom was confided the computation, and who did not intercalate at the proper periods, a wide difference was at length found between the astronomical and civil year, — no less, indeed, than 67 days. Assisted by an eminent mathematician, whom he brought from Alexandria, Julius Cæsar undertook the reformation of the calendar. The civil year was made to equal the solar, and consequently was made to contain 365¼ days. Retaining the twelve months as established by Numa, yet rejecting the embolistic month *Mercedonius*, he deviated considerably from the measure of a lunation by adding to the days of the month. Hitherto these months had consisted of 355 days: they were now made to contain 365; and this was effected by adding

one day to April, June, September and November; and *two* days to January, August, and December. Hence, by this addition of 10 days to the current months, they consisted of 30 and of 31 days. In regard to the 6 hours, or one fourth of a day, which remained over, he caused a whole day to be intercalated every fourth year; and every fourth was termed *bissextile*, from the sixth *calenda* being reckoned *twice* in that year (*bis sexti calendas*) and consisted of 366 days. But though this arrangement might very well serve for the future, what was to be done with the days which had been gained by the errors of the past computation? Cæsar did not hesitate to add the 67 days which remained of the year prior to his reformation of the calendar, to the intercalary month of the year 708 — the period of that reformation. Hence that year was long known as *Annus Confusionis*, or the year of confusion. From that year must this Julian period be reckoned: it has remained in force unto our own days, subject to one reformation only, — that of pope Gregory XIV., who took into account the fraction of an hour omitted by Cæsar.

The following tables will exhibit the relative duration of the three different computations of Romulus, Numa, and Cæsar.

1. Annus Romuli.

Martius	31
Aprilis	30
Maius	31
Junius	30
Quintilis	31
Sextilis	30
September	30
October	31
November	30
December	30
	304

2. Annus Numæ.

Januarius	29
Februarius	28
Martius	31
Aprilis	29
Maius	31
Junius	29
Quintilis	31
Sextilis	29
September	29
October	31
November	29
December	29
	354
	1
	355

3. Annus Cæsaris.

Januarius	dies habuit	31
Februarius		28
Martius		31
Aprilis		30
Maius		31
Junius		30
Quintilis		31
Sextilis		31
September		30
October		31
November		30
December		31
		365

The *names* of these months, as the reader will immediately perceive, have undergone a partial alteration; the signification of all may perhaps gratify curiosity. *Martius*, the first month in the ancient year, was so called because it was consecrated to Mars. Why Romulus commenced the year with this month is explained by Ovid:

> "Omnia tunc virent, tunc est nova temporis ætas;
> Sic annus per ver incipiendus erat."

Aprilis, the second of the months in the ancient calendar, is said to be derived from *aperire*, to open; because in that month the flowers begin to open. It was consecrated to Venus, probably from its beauty. *Maius*, the next, was probably derived from Maia, the mother of Mercury. It was sacred to the aged; doubtless from its adaptation to an enfeebled bodily constitution. *Junius* probably took its name from the celebrated expeller of the kings, or perhaps from Juno, who had feasts celebrated during its continuance. *Quintilis*, the fifth month, was changed into *Julius*, in honour of Cæsar, who was born in it: the change was made at the instance of Mark Antony. *Sextilis*, by a decree of the senate, was named *Augustus*, partly because that emperor won most of his trophies in this month, and

partly for a reason which will soon be explained. In it he was made consul for the first time; in it he obtained three triumphs; in it he subjugated Egypt; in it he put an end to the civil wars. *September*, *October*, *November*, and *December* sufficiently indicate the numerical order which they hold in the calendar. In regard to the two new months introduced by Numa, January and February, the former was named in honour of Janus, to whom, as the god of agriculture and of peace, the Roman legislator was much attached. He assigned to the god the first place, the place of honour, the beginning of the year, thereby implying that industry and peace should be the first objects of man. The lesson was peculiarly needed by a people so warlike as the Romans. *Februarius*, the last month of the ancient year, was so called from the verb *februare*, to purify; because a lustration was then made for the sins of the people during the whole year. The sacrifices were generally offered on the tombs of the dead, to propitiate the *Dii Manes*. We have already observed, that in the sequel this month was transferred from the last to the second place in the calendar.

The division of each month was into *Calends*, *Nones*, and *Ides*. *Calendæ* is derived from the old verb *calare*, to assemble; because on that day the people were convoked by the pontiffs to attend the solemnities of the new moon, and to hear on what day the nones would fall. Hence the *Calends* only embraced one day,—the first of the month. The *Nonæ*, or *nones*, were so called because they fell *nine* days before the ides. In general they fell on the *fifth* day of each month; but in four months, viz. March, May, July, and October, they fell on the *seventh*. But if the calends comprised only one day, and the nones did not commence before the fifth or seventh, what denomination was given to the intervening days? They were dated from their *proximity* to the nones. Thus the second day of any month, where the nones fell on the fifth, was dated *quatuor nonas*; that is, supplying the ellipsis of the preposition, *quatuor*

ante *nonas*. In like manner, the third day was *tertia nonas;* the fourth, or day before the nones, *pridie nonas*. If the nones arrived on the seventh, the date of the *second* day, viz. that following the calends, was *sexta nonas*, that is, *sexta ante nonas*. *Idus*, or the *ides*, comes from a Tuscan verb, *iduare*, to divide; so called, because it divided each month into two parts nearly equal: in eight of the months it fell on the thirteenth, in four on the fifteenth of the month. The mode of computing the intervening days between the nones and the ides, was exactly similar to that which was observed in regard to those between the calends and nones. Thus the day after the nones was *octava* (*ante*) *idus*, the third was *septima* (*ante*) *idus*, &c., down to *pridie idus*, on the day before the ides. The days immediately following the ides, down to the termination of the month, were calculated in reference to the calends of the succeeding month. Thus, when the ides fell on the 15th, as for instance the 15th of March, if a Roman dated from the following day, the 16th, he wrote 17 (*ante*) *calendas Aprilis*, because 17 days were wanting to the calends or first day of the succeeding month. Again, if the date were the 25th, the expression was *octava* (*ante*) *calendas Aprilis*.

Nothing can more clearly show the carelessness or the knavery of the pontiffs, than the fact, that, though the principles on which the Julian calendar was constructed were so obvious, not many years elapsed before they had confounded the system: instead of observing leap-year every fourth, they caused it to be observed every third year; so that in 36 years they had reckoned 12 bissextiles. To correct this serious error, Augustus decreed that during the next 12 years *no* bissextile should be observed; that each of these years should consist of 365 days only; and that consequently the three days anticipated by the blunder should be absorbed by the regulation. It was on this occasion that the month *Sextilis* was changed into *Augustus*, in honour of that emperor.

The names and appropriation of the Roman months are well described in the following verses of Ausonius:

"DE MENSIBUS TETRASTICHA.

Idyll. II.

JANUARIUS.

Hic Jani mensis sacer est, aspice ut aris
  Thura micent, sumant ut pia thura Lares
Annorum fecitq. caput natalis honorum,
  Purpureos fastis qui numerat proceres.

FEBRUARIUS.

Atquem cæruleus nodo constringit amictus
  Quiq. paludicolam prendere gaudet avem,
Dædala quem jactu pluvio circumvenit Iris,
  Romuleo ritu Februa mensis habet.

MARTIUS.

Cinctum pelle lupæ promptum est cognoscere mensem,
  Mars olli nomen, Mars dedit exuvias,
Tempus ver, hœdus petulans, et garrula hirundo
  Indicat, et sinus lactis, et herba virens.

APRILIS.

Contecta myrto Venerem veneratur Aprilis
  Lumen juris habet, quo nitet alma Ceres.
Cæreus e dextra flammas diffundit odores,
  Balsama nec desunt, quis redolet Paphia.

MAIUS.

Cunctas veris opes, et picta rosaria gemmis
  Lanigeri in calathis, aspice, Maius habet.
Mensis Atlantigenæ dictus cognomine Maiæ,
  Quem merito multum diligit Urania.

JUNIUS.

Nudus membra dehinc solares respicit horas
  Junius ac Phœbum flectere monstrat iter.
Idem maturas Cereris designat aristas
  Floralesq. fuges, lilia fusa docent.

JULIUS.

Ecce coloratos ostentat Julius arcus
  Crines cui rutilos spicea serta ligant.
Morus sanguineos præbat gravidata racemos:
  Quæ medio Cancri sydere lacta viget.

AUGUSTUS.

Lontanos latices, et lucida pocula vitro
  Cerno, ut demerso torridus ore bibat.
Alterno regni signatus nomine mensis
  Latona genitam quo perhibent Hecaten.

SEPTEMBER.

Surgentes acinos varios, et præsecat uvas
  September, sub quo mitia poma jacent.
Captivam filo gaudens religasse lacertam,
  Quæ suspensa manu nobile ludit opus.

OCTOBER.

Dat prensum leporem, cumq. ipso palmito fœ......,
  October, pinguis dat tibi ruris aves,
Jam bromios spumare lacus, et musta sonare
  Apparet vino vas calet ecce novo.

NOVEMBER.

Carbaseo surgens post hunc indutus amictu
  Mensis ab antiquis sacra deamq. colit:
A quo vix avidus sistro compescatur anser.
  Devotusq. satis ubera fert humeris.

DECEMBER.

Annu sulcatæ conjecta et semina terræ
  Poscit hyems, pluvio de Jove cuncta madent.
Aurea nunc revocet Saturni festa December,
  Nunc tibi cum Domino ludere verna licet."

The names of the Roman *days*, as every schoolboy knows, were derived from those of the seven planets. They are thus described by the same author:

"*Ausonii Idyll. XV.*

Nomina, quæ septem vertentibus apta diebus
Annus habet, totidem enantes fecere planetæ
Quos indefessa voluens vertigine mundus,
Signorum obliqua jubet instatione vagari.
Primum, supremumque diem radiatus habet Sol.
Proxima fraternæ succedit Luna coronæ.
Tertius assequitur Titania lumina Mavors.
Mercurius quarti sibi vindicat astra diei.
Inlustrant quintam Jovis aurea sidera zonam.
Sexta salutigerum sequitur Venus alma parentem.
Cuncta supergrediens Saturni septima lux est.
Octava instauret revolubilis orbita Solem."

ANSARIUM, is worth the notice of modern chancellors of the exchequer: they cannot fail to have considerable veneration for their Roman predecessors, who taxed earthen or glass vases which had *handles*. — The *Ansarii* were collectors of the tax.

ANTEAMBULONES, slaves who cleared the way for their masters by crying out to the crowd, *Date locum domino meo!*

ANTECŒNA, the preparatory repast, the first course, which generally consisted of such things as were likely to stimulate the appetite. Eggs, however, are not very stimulating, unless cooked in a way somewhat different from that which prevails in England; yet that they were common is proved by the proverb, *Cantare ab ovo usque ad mala*, — to sing from the first course to the desert, that is, during the whole entertainment.

ANTEPILANI, ANTESIGNANI. — See ACIES.

ANTRUM, a cave, renowned as the abode of some nymphs, who were thence called *Antricolæ*.—When fountains and springs, whether on land or in the recesses of the deep, were furnished with inhabitants, — as when Orpheus speaks of the kings which inhabited the watery palaces beneath the deep fountains, — no wonder that caves, whether dry or watery, should have these inmates: hence the *scopulis pendentibus antrum*, the *nympharum domus*, of Virgil.

Aper, *the boar*, as a dish, was well known to the Romans. It was served as the *prima mensa*, or first course. At first, simple joints only were served; but, as ostentation increased, the whole boar appeared on the *mensa* — sometimes with the choicest joints in its inside. At length there was even one to each guest, — a degree of profusion unexampled in any other country. This, however, could only be at great and solemn, perhaps annual, entertainments; for where could the boars be otherwise found?

Apotheosis, a ceremony by which men presumed to place deceased mortals among the gods; not, indeed, among the *Dii majores*, but yet among the subordinate deities, to whom worship was paid. — It took place among the Romans only; for though the Greeks had deified mortals whom they worshipped, *they* were believed either to have descended from the junction of a divine with a human being, or to have merited and obtained a sort of deification, which was conferred by the gods. The Romans, not satisfied with this custom, arrogated to themselves the privilege of declaring who should, and who should not, be gods. This monstrosity, however, was recent; for though Romulus was placed *inter divos*, the act was not arrogated by men, but ascribed to the higher powers. After the accession of the emperors, no flattery was so acceptable, because none so high, as that which raised them above the rank of mortals, which perpetuated their supremacy beyond the grave. Where, even during life, an emperor was regarded as divine — witness, for example, the first Pastoral of Virgil, and more than one Ode of Horace — there was surely no great stretch in declaring him a god after death. Augustus was the first to institute an apotheosis in honour of his adopted father, Julius Cæsar; and Tiberius declared that it should be reserved for emperors alone. The ceremonies were as imposing as such absurdity could be. The senate first issued its decree, declaring the deceased emperor *inter divos*, and commanding that he should be worshipped

as such. The body, however, was buried with the usual solemnities; and the ceremonies of apotheosis were wasted on a waxen effigy. The figure was laid on an ivory bed: on the left hand stood the grave senators in red robes; on the right hand the ladies of rank in white robes; and both stared at each other, or yawned, or smothered their laughter at the ridicule of the thing, as they best could, during seven whole days. Then the most distinguished knights and senators as gravely carried the wax doll on their shoulders to the old market-place, where it was exposed on a costly bed to the gaze of the mob. Two choirs of musicians having sung the praises of the deceased, the emperor, who always assisted at the deification of his predecessor, in the hope that his successor would do the same good office for *him*, pronounced an eulogy much in the same strain. The wax figure was next conveyed beyond the confines of the city, to the Campus Martii; a magnificent funeral pile was found prepared; it was placed on one of the steps, the pontiffs and *equites* standing around it, until the emperor and the assistants put fire to the pile: immediately afterwards an eagle was loosed from the summit of the pile, and was supposed to bear the soul of the deceased. From this day, the deified emperor had his altars and his worship, his temple and his flamens. Subsequently the same honour was extended to *empresses*; but a *peacock* was the bearer of *their* souls to the regions above.

AQUA, one of the four elements, was regarded by Thales, the Milesian, as the principle of all things. — Perhaps the mystical passage of Pindar, το αριστον ὑδωρ, is to be understood in this sense. It was naturally the emblem of purification, and as such it always stood before the door of the house which contained a corpse, λουεσθαι του νεκρòυ. It was drunk warm as well as cold at Grecian entertainments, and from them the use passed to Rome. Thus Juvenal:

"Quando vocatus adest, calidæ gelidæque minister."

And Martial is more explicit:

> "Calidam poscis aquam; sed nondum frigida venit;
> Alget adhuc nudo clausa culina foco."

It was considered, and justly, as a great promoter of digestion in persons of a debilitated stomach. If the reader wish to see how well Rome was supplied with this first of necessaries, he may have his curiosity amply gratified in the endless works on Roman Antiquities.—*Aqueducts* were almost as numerous as public squares.

Aqua lustralis, was a species of holy water, since it was that in which a torch from the altar during the offering of a sacrifice had been extinguished. — Thus sanctified, it was put in a vase at the entrance of the temples; and into it every one dipped his fingers at ingress and egress: and to make the analogy between the Roman catholics and the pagans in this respect more complete, we may observe that light brooms being dipt in it by the officiating priest, it was scattered in the form of dew over those who were present:

> "Idem ter socias purâ circumtulit undâ,
> Spergens rore levi."

In both cases it was harmless: as symbolical of inward purity, it might probably have a good effect on the thinking.

Aquâ et igni interdicere, was a sentence of banishment,—sometimes for a period, as when a man was convicted *de ambitu*, for which the penalty was ten years' exile; often for ever, as when one was convicted of corruption. Having taken up his abode in some other city subject to Rome, he was compelled to lay aside the *toga*, the symbol of his rights as a *Roman* citizen.

Aquila, *the eagle*, honoured as the king of birds, as the bird of Jove.—It was regarded by many ancient people as the symbol of royalty; and even in the Holy Scriptures a Chaldean and an Egyptian king are styled *eagles*. Its appearance prior to an engagement was regarded, even in Homer's days, as a favourable augury

by the army on whose right wing it hovered. For these reasons it was the ensign of the Romans, the symbol of victory, and of the favour of Jove. Hence its wings were extended, and in its claws it held a golden thunderbolt.—The Persians, however, used this ensign long before the Romans.—After a victory, a species of worship was often paid to the revered standard. When the army marched, the eagle was always visible to the legions; and when they encamped, it was always placed before the *prætorium*, or tent of the general. As bearing in many cases the commands of that deity, its motions were narrowly watched by the augurs. If any prince dreamed that he was carried on the back of an eagle, his death was considered near at hand.—The eagle on the summit of an ivory staff, was also the symbol of the consular dignity.

Ara (see Altare), from *ardeo*, to burn.—When altars were first used by pagans, has eluded the researches of the most learned antiquarians; in the sacred writings they are at least as old as Cain and Abel, and, by implication, as the expulsion from Paradise. Under the patriarchal dispensation, they were most solemn and important instruments of religion: they long preceded temples; and from the summit of the highest hills, their fires consumed the offerings made to Heaven. False religion soon imitates the rites of the true: in fact, no false one could be immediately invented; for it is by slow degrees that the characters of truth are deformed, and that error acquires magnitude. Herodotus, indeed, informs us that the Egyptians were the first who erected altars and cast statues in honour of the gods: if so, they have a heavier load of guilt to carry than we have hitherto suspected, since they must have contributed more to the progress of idolatry than any other people. The probability, however, is, that they borrowed the superstition from the Chaldeans, who first corrupted the patriarchal form of worship. The material and construction of altars varied among different nations and at different periods. Originally—that is, in the patriarchal times

— they consisted merely of earthy clods piled one on another; the next step was stones laid rudely or scientifically together, according to the civilisation of the worshippers; marble was a natural improvement; but wood and the horns of animals were the most expensive, since they admitted greater perfection in the workmanship, and more costly ornaments. The form of these altars was square, or round, or oval, as suited the whim of the builder: the height was usually that of a man's waist, but sometimes much higher; and in some cases the size must have been considerable, as, besides the space necessary for the consumption of the victim, the surface held the statue of the god or gods to whom the altars were consecrated. They were invariably turned towards the east, — a custom followed in the Roman catholic, and, indeed, in most protestant, churches.

The use of the *Ara* and *Altare* was not merely for that of sacrifice: from their sanctity they were places of refuge both for criminals and for those who had incurred the wrath of the sovereign: hence their appellation, *aræ confugii*. The suppliant laid hold of the horns, and invoked the protection of the god. These horns were of the same shape as the horn of cattle; they projected from the ends of the altar; and each had two or four, generally the former. To drag a suppliant from the altar, or to destroy him there, was a visible outrage to the deity; and punishment was always expected to follow; yet there are instances enough in which the sanctity of the place was disregarded. But the most usual way was to light a huge fire on the altar, under the pretext of sacrifice; the horns became too hot to be held, or the fire too intense to be supported; and the moment the culprit quitted his hold, he became the prisoner of his pursuers. In general, however, the suppliant was safe; and we know that complaints were continually made of the impunity which such places offered to crime. Thus Tacitus declares that the Grecian temples were filled with fugitive slaves of vile characters, with insolent debtors of no

honesty, with the worst criminals. The same complaint had been already made by Euripedes.

> "Strange that the god should give these laws to men,
> Bearing no stamp of honour, nor design'd
> With provident thought: it is not meet to place
> The unrighteous at his altars, worthier far
> To be chased thence; nor decent that the vile
> Should with their touch pollute the gods. The good
> Oppress'd with wrongs should at these hallow'd seats
> Seek refuge: ill becomes it that the unjust
> And just alike should seek protection there."
>
> EURIP., POTTER'S *Trans.*

Besides these altars for sacrifices, there were many which were merely votive, and varying in size from the breadth of the hand to two or three feet high. These, unless consecrated, had no sanctity.

ARCUS, *Triumphalis*, a triumphal arch, elevated in honour of the brilliant exploits performed by the Roman generals, and subsequently by the emperors.—In the older period of the republic, these were plain structures of brick, without ornaments, and merely bearing an inscription in memory of the event which had caused their erection. Under the emperors, they were magnificent structures. Their construction was generally square: in front was a huge gate opening into an arched passage, through which the victor passed, while winged victories were made to descend, and, just as he entered the arch, to place a crown on his head, amidst the flourish of trumpets. Of these arches many vestiges remain, splendid relics of a age when architecture was in all its glory.

ARENA, the middle ground of the amphitheatre; so called, because *sand* was strewn there to receive the blood of the men or beasts which contended for the amusement of the public.—*In arenam descendere* became a proverb equivalent to a preparation for battle. The portico of the place was also strewn with sand, that the wrestlers, whose exercise was seldom fatal, might not slip.—*Arenarii* were the combatants in the amphi-

theatre: the exercise was held infamous, and was devolved on slaves.

ARMILLÆ, *bracelets,* the use of which is nearly as ancient as that of rings.—The Romans appear to have derived them from the Sabines. By the men they were worn on the right, by the women on the left arm.

ARMILUSTRIUM, *ab armis lustrandis,* lustration of armour, a festival, in which the Romans, fully armed, offered a sacrifice to the gods.—They danced with energy, while the trumpets sounded, and the victim scorched on the altar. It was celebrated on the 19th of October (*decimâ quartâ calendas Novembris*), and was consequently different from the festival of the Sabines, which was observed on the second day of March.

ARRHÆ, a pledge or surety, which at betrothals the man gave to his future bride.—It was generally some feminine ornament, such as a bracelet, necklace, garment, &c., which accompanied the gift of the ring, the *pronubus annulus.* In later ages, money, or land, or slaves, or some species of property, was often substituted. The custom was, doubtless, a remnant of the ancient notion that on both sides marriage was a purchase; that by her dowry the woman purchased a husband and a master:

> "Imperium accepi, dote libertatem vendidi:"
>
> PLAUT.

and that by the arrhæ the man bought the bride:

> "Teque sibi generum Thetis emat omnibus undis."
>
> VIRG.

ARSE-VERSE, two old Tuscan words for *averte ignem,* which the ancients wrote on the door of their houses. Could faith be had in the efficacy of so vain a formula? Even the walls often abounded with deprecations of a calamity which, in such an age, where the houses were generally of wood, was generally irre-

parable. "Etiam," says Pliny, "parietes incendiorum deprecationibus conscribuntur."

Artes, the *Arts*, as divided by the Romans into liberal and mechanical: the former, as depending on the exercise of the intellect alone, without the labour of the hands, were the peculiar province of the free, and therefore called *ingenuæ*, or *liberales*; the latter were long confined to the lower classes.—The mechanics were long separated from the citizens; they were not allowed to bear arms, and they were not enrolled in the centuries. Romulus is said to have been the first who deprived them of the rights of citizenship, which were restored to them by Numa and Servius. By degrees they were admitted to the honourable charges of the magistracy; and though they remained a portion of the *plebs*, were, consequently, of considerable weight in the state. Among the Greeks, on the contrary, who had more rational notions of the relative obligations of society, mechanics and artificers were never degraded. In the Homeric times, Eumæus made, we are told, his own shoes, and built his own stables, while Ulysses constructed his own house, and even his own nuptial bed. From the first, mechanics were eligible to the higher offices of the commonwealth. The consequence was, a degree of perfection attained by the arts,—by those most useful as well as those most ornamental,—which no other nation could reach, and of which no Roman so much as dreamed.

Aruspex, *a diviner*, who differed from the *Augur* in this, — that he predicted from the entrails of birds alone: hence the derivation *ex arâ et aspicio*, from exercising his imposture on the altar.—A great number of the rogues were maintained in Rome, and were often consulted: an earthquake, a comet, a meteor, a dry or wet, a cold or hot season, the prevalence or absence of disease, afforded them an opportunity of predicting, and of declaring by what gifts the wrath of the gods should be appeased, or their favour obtained. The first impostor is said to have been Tages: —

"Indigenæ dixere Tagen, qui primus Etruscam
Edocuit gentem casus aperire futuros." OVID.

The knavery both of augurs and aruspices was understood by some. When Prusias refused to fight, because the entrails were unpropitious;—"An tu," says the great Annibal, "carunculæ vitulinæ mavis quam imperatori veteri credere?" And Cato expressed his surprise how such knaves could meet without laughing.

ASCIA.—The words so common in ancient sepulchral inscriptions, *sub asciâ dedicavit*, have sadly tortured antiquarians. Without stopping to notice their various hypotheses, we may observe, that *ascia* is from the Greek, signifying a shady place; and as these places were sacred to the manes, the inscription *sub asciâ dedicatum* (S. A. D.) simply means a tomb in the shade of the woods, dedicated to the infernal gods.

ASCOLIA, a festival in honour of Bacchus, and celebrated by the rustics of Attica.—The sacrifice was a he-goat, which, as being fond of browsing on the vine, was held to be odious in the eyes of the jolly god. The skin of the animal was made into a bottle, and filled with oil or wine, and rubbed with oil on the outside. To stand with one foot on so slippery a ball would seem a hopeless attempt; yet, after a multitude of trials, some one succeeded, and was declared the victor. The chief entertainment of the day was derived from the falls of those who, leaping with one leg, endeavoured to fix themselves on the skin.

ASSURGERE, *to rise from the seat,*—a high honour paid to men of worth, talents, or distinction.—When a host wished peculiarly to honour his guest, he rose on receiving him. In the sequel, however, the act became a mere compliment, claimed as a right, and its omission regarded as an insult. But on public occasions the honour remained unimpaired; as when those assembled at the Olympic Games rose in honour of Themistocles, and when the spectators of a Roman theatre paid the same honour to Virgil.

ASTANDA, *a courier,* whose office it was to bear let-

ters from one given post to another.—Like the *Angari,* they were established on a continuous line of communication: what letters one received, he immediately carried to the next *astanda,* until they reached their destination. The *astanda* seems to have differed from the *angarus,* only that the former performed his expeditious race on foot, while the latter was on horseback.

Asylum, a place of refuge for offenders, protected by the most awful sanctions of religion.—Sanctuaries are of high antiquity: the Greeks assigned the invention to that half fabulous, or perhaps wholly fabulous, personage, Cadmus, who, when he built Thebes, opened *asyla* for rogues and vagabonds of every description. But this is contrary to reason. In their infancy, *asyla* were salutary enough: they insured to the fugitive a fair and impartial hearing, thereby rescuing him from the summary vengeance of his pursuers. Such was their use amongst the Jews. Among the pagans, the custom at length degenerated, but by slow degrees, into an abuse. If, under some limitations, they were humane and proper in regard to slaves who were cruelly treated by their masters, and to insolent debtors, they were pernicious enough in regard to malefactors, who were thus taught impunity. From their amazing number, spread as they were throughout the Roman and Greek world, no criminal had long to wander. Not only the altar (see *Ara*), but the shrines and temples of the gods — nay, often tombs and consecrated graves — had the privilege. Who can be surprised at the complaints of the more judicious heathens? Many violated the spirit, while they affected to observe, the letter of *asyla.* Under the article *Ara,* we have seen how the criminal could be forced from the altar: the roof of a temple was sometimes uncovered, to starve the suppliant with cold; sometimes, to starve him in another way, the gates were locked on him, and he was left to perish without food. Struck with the manifold evils of the system — for in general *asyla* were held sacred — Tibe-

rius put an end to them. In Rome, indeed, he retained two; but every where else he closed them; and even of the two, he so circumscribed the privilege, that it ceased to be felt as an evil.

ATHLETÆ, *wrestlers, boxers, &c.*, whose combats formed no slight part of the amusement of the ancient Greeks and Romans. These exercises, if Homer be an authority, were practised before the siege of Troy; for they were a frequent and evidently a favourite diversion of his heroes. The *athletæ*, however, as a *profession*, did not exist long before the age of Plato. Thenceforth, from their infancy, they were trained to the arts: they frequented the *gymnasia*, or *palestria*, and received instructions from the most expert masters: they formed a distinct body, governed by their own regulations. At first *wrestling* — the exercise to the description of which we restrict ourselves in the present place, — was a mere trial of strength; but Theseus, we are told, reduced it to an art, and taught dexterity to triumph over bodily force. The mode of life followed by the professors was extremely rigorous: while training, they lived on roots or fruits only; and when, for the sake of strength, a more nutritious diet was necessary, they were allowed only the coarsest joints. No doubt it was feared, that if they were allowed savoury or even palatable dishes, they would soon become too pampered, perhaps too corpulent, for their business! In return, however, they were voracious enough, if any faith is to be had in the sepulchral distich:

> "Multa bibens, et multa vorans, mala multa locutus
> Athleta hic jacet Timocreon Rhodius."

When we consider, however, the things which they were compelled to renounce, —

> "Qui cupit optatam cursu contingere metam
> Multa tulit, fecitque puer, sudavit et alsit,
> Abstinuit Venere et Baccho;"

(the same training was required in wrestling as in running), we may well inquire what were the advantages

corresponding with their privations? There was evidently none, except popular applause, and a maintenance from the public treasury. The victor, indeed, had some honour; he was crowned, or drawn in a triumphal chariot, and was supported during the rest of his life: the loser — and one half at least must have been losers — had no reward for their abstinence and toil, beyond meagre fare, and, when dismissed through age or accident, they had a precarious livelihood. Among the Romans, no wrestler could choose his competitor: the letters of the alphabet, with duplicates of as many as there were required pairs of combatants, were thrown into an urn; prayers were made to Jove, and the *athletæ* drew their tickets: the two whose letters corresponded were to be opponents on the following day. Their bodies, previous to entering the arena, were well rubbed with oil and ointment, that the task of seizing hold of each other might be the more difficult: nor was the slipperiness of the skin diminished by the perspiration which rose on it, or by the frequent tumbles on the earth. The victory was adjudged to him who thrice threw his antagonist. There was, however, another species of wrestling, which consisted in biting, scratching, and otherwise annoying, until the defeated party held up his finger in token of yielding: hence the expression δακτυλῳ ανατεινασθαι, to denote submission to the victor. When the combat was finished, both victor and vanquished were bathed and again anointed, both to preserve the suppleness of the joints, and to relieve the pain of the bruises which had been sustained. At first the wrestlers fought in a kind of short mantle, which covered the middle of the body; but this being soon found an incumbrance, they fought *in puris naturalibus*. A Spartan, Acanthus by name, is said to have been he *qui primus nudavit corpus*; and this is characteristic enough of a people who set all modesty at defiance.

Augur, so called, because originally he predicted the future from the notes of birds, *ab avium garritu*; but

his office extended to the flight of birds, to their mode of drinking or eating, to their accidental motions or appearances. He occupied the sacred college of the priesthood, ruling immediately below the pontiffs. This college owed its origin, we are told, to Romulus; who fixed the number at *three* only, drawn from three tribes: subsequently it was raised to five; and Sylla tripled the number: "Sylla," says Livy, "quindecem augures esse voluit." The members of the college continued for some time to elect themselves: by the tribune Enobarbus, the right was transferred to the people: by Augustus it was restored to the college, on condition that the candidate elect should be approved by the prince: finally, the direct nomination was usurped by the crown, which continued in possession of the privilege until Theodosius the Great destroyed the order. — The augur was held in high consideration, since, from the enormous superstition of the Romans, nothing was undertaken without consulting him. And as he was the keeper of religious secrets, he was never deprived of his dignity: whatever his crimes, he was left in his office: it was not thought wise to degrade him, lest he should acquaint the people with the vanity of the science, or the roguery of its professors. Clad in his robe of scarlet and purple, the augur, on days of ceremony, turned towards the east, and with his *lituus*, or staff, marked out a tract in the sky, which he called *templum*. His next care was to observe the birds which approached to or passed over that tract: their species, their manner of flight, their accidental position, — nothing escaped him. The signs on the left-hand were happy; those on the right, of bad omen. Sometimes the divination was effected by domestic fowls, to which a kind of cake was thrown. If it were eaten with avidity, and if in the process of eating the crumbs fell freely to the earth, the sign was favourable; otherwise it was unfavourable: if they refused entirely to eat, or flew away, the crisis was an awful one. Would

any sober-minded man, however biassed by religious prejudices, believe in such puerile imposture? The supposition is incredible. There is the best evidence for concluding that the augurs were at once the tools and accomplices of the senate, for making the stupid populace swallow any absurdity which it was convenient for them to swallow. By the wise they were certainly regarded with dislike, and their imposture with contempt. Among these may be honourably classed Claudius Pulcher, who, when the fowls refused to eat, ordered them to be thrown into the sea, saying, "Quia edere nolunt, bibant."

The art of divining by the flight and song of birds is very ancient. It was well known to the Chaldeans, from whom it passed successively to the Greeks, the Etruscans, and the Latins. — The *Auguraculum* was a place elevated above the ground, where the knave took his station. As he judged not merely from birds, but from the state of the atmosphere — the lightning, thunder, tempest, rain, winds, &c. — his extensive range of observation enabled him completely to accomplish his aim. He often, we are told, selected the night for his divinations; but if we except the owl, the nightingale, or the bat, he was not likely to perceive many *birds* by which to frame his predictions. He was careful, in such a case, that there should be no *wind;* for otherwise the direction of the flight might be affected, not by the will of the gods, but by physical causes: if the flame of the torches was in the least moved, the divination could not take place. If the sky was serene, if not a breath was stirring, the knave ascended the *auguraculum,* and began his observations. When the prediction was to be taken from the lightning or thunder, great attention was paid to the progress of the fluid, the vividness of its flash, the short or prolonged noise of the clap. In general, the flash which proceeded from north to south was ominous of evil; from east to west, of good. If the thunders rolled on the left, the sign was equally propitious:

"Audiit, et cœli genitor de parte serenâ
Intonuit lævum." VIRG.

The *Auguralia*, or objects of divination by augury, were classed under twelve heads, corresponding to the number of zodiacal signs. The way in which an animal, whether tame or wild, entered a house; the animals which a traveller perceived on his journey; the burning of clothing or of a house, whether effected by domestic fire or by the lightning, no less than the appearance of that lightning; the rat or mouse which gnawed any thing belonging to us, the wolf which worried our ox or horse, the fox which carried away our poultry, or the dog which devoured any thing of ours; the noises so common in old houses, which were believed to be made by some demon; the birds which fell through lassitude on the way, or which entered a house and suffered themselves to be taken; the hooting of owls, the croaking of ravens, the chattering of magpies; the cat which entered a house otherwise than by the door; the torch which was suddenly extinguished, or grew pale, or emitted a feeble light; that which emitted sparks or a crackling sound, or of which the flame darted suddenly upwards; any sudden fear or sadness, or uneasy sensation of body or mind;—these, and a hundred other trifles referrible to the same heads, afforded ample room for the exercise of knavery. Yet, with all their absurdity, though despised by the wise and hated by the good, augury flourished; precisely because, in conformity with ancient custom, the mob would not allow a magistrate to be elected, or war to be undertaken, or a law to be enforced, or any public measure, great or little, to be adopted without consulting the purple-scarlet knaves.

The preceding observations chiefly regard the *Roman* augurs: in Greece there was some diversity in the mode of divination. "The Grecian augurs were not, as the Latin, clothed in purple or scarlet, but in white, having a crown of gold upon their heads when they made observations, as Alexander ab Alexandro informs

us." The prophet Tiresias, from his Θακος, or hallowed seat (*auguraculum*), was believed to have the power of assembling before him all the birds which were required for divination.

> "Εις γαρ παλαιον θακον ορνιθος κοπον
> Ἱζων, ἵν' ην μοι παντος οιωνου λιμην."
>
> SOPH. *Ant.*

> "For sitting in my wonted hallow'd place,
> Whither all birds of divination flock." POTTER.

"They" (the augurs), says Potter, "used also to carry with them writing-tables, as the scholiast upon Euripides reports, in which they wrote the names and flights of the birds, with other things belonging thereto; lest any circumstance should slip out of their memory." That the omens which appeared in the east should be considered fortunate, may be explained by the fact that the great principle of light and life rises from that quarter. When the Grecian augurs divined, they turned their faces towards the north, having the east on their right hands. On the contrary, the Romans had their faces to the south. Birds were called fortunate or unfortunate, lucky or the reverse, according to the circumstances in which they appeared; for the same bird might be portentous of good at one time, of evil at another. If the *eagle* flew from right to left, the omen was remarkably good; if from left to right, it was evil. Yet among the Latins the reverse of this was the received opinion,—a circumstance that might have opened the eyes of the most besotted to the vanity of this science. The *vulture*, the *hawk*, and the *kite* were of unlucky omen, since they portended slaughter. Why *swallows*, flying or resting in a group, should be considered so too, is not so clear: if singly they were the harbingers of good, why should a cloud of them be sinister? Every where but at Athens the *owl* was a bird of evil: *there* it was the reverse; doubtless, because it was sacred to Minerva, the patroness of the city. The *dove* and *swan* were lucky; the *raven*, if it appeared prior to an engagement, boded no good; if in other circumstances

it was seen on the left hand, it was a very bad omen; if on the right, a favourable one. The *cock-crow* was auspicious; and, as the bird was sacred to Mars, indicative of success in battle: if the hen crowed, no sign could be worse.—But enough of these knaves and their imposture.

AUGUSTALES, a fraternity of priests, established by Tiberius in honour of Augustus, and consisted of twenty-five, chosen by lot from the more eminent classes of society. To Augustus—such was their deplorable blindness, or perhaps their wicked knavery!—they offered sacrifices. At Lyons there was also a magnificent temple in his honour. But what could be expected from a people whose greatest poets, as Horace and Virgil, declared, even during his life, that divine honours should be paid to him—nay, who addressed him as a god?

AURIGÆ, *charioteers*, drivers of the rapid vehicles in the public games, who contended for the prize.—For ages the profession was abandoned to slaves; next, to obscure freemen; but in time, even the noblest were eager to obtain the honour of victory. How highly this honour was esteemed in the days of Horace, is evident from his first Ode, "Sunt quod curriculo," &c. Caligula, according to Suetonius, greatly encouraged these races, and admitted of no *auriga* below the senatorial rank. They were long divided into four factions,—the white, the red, the blue, the green; Domitian added two, the yellow and the purple. Each faction had its supporters among the nobles and people, who often took a personal share in the contest, and whose tumults prove that they were a thousand times more attached to the sport than our frequenters of Newmarket or Ascot. The object of these drivers was to turn with celerity seven times round a central stone, the avoiding of which, while the greatest possible proximity was required, so as to lessen the circumference of the circle, demanded consummate dexterity. If the charioteer ran too near, he shattered his vehicle to pieces, and

exposed his own life: if he were distant enough to allow another candidate for the prize to run between him and the stone, he infallibly lost all chance of success. The victor was placed on the stone, and munificently rewarded, amidst the acclamations of his own faction.

AUSPICES, that portion of the augurs whose pretended science was restricted to birds alone; and to the *flight*, not to the *song*, of birds: while the augurs, in its general sense, took cognizance not only of their flight, notes, and appearances, but of other things, as we have sufficiently shown under the former word.—See AUGUR.

AUTONOMIA, the privilege of living under their own laws and magistrates,—a concession made to several vanquished people, or wrung by them from the Roman government.—They owed no obedience to the Roman magistrates or local rulers. The privilege appears to have been enjoyed by Marseilles from very ancient times: by Augustus it was conceded to Patras; by Nero it was extended to all Achaia; the people of Antioch purchased it from Pompey; the Arabs and Armenians obtained it under Trajan; the Athenians, Lacedæmonians, Carthaginians, and Ethiopians, possessed a greater or less degree of it.

B.

BACCHANALIA, feasts in honour of Bacchus.—Of these festivals the Athenians are said to have been the inventors; but Herodotus, the best possible authority, says they were of Egyptian origin; and Plutarch confirms the relation, adding, that Bacchus was the Osiris of Egypt. And in their origin they were not much worse than other pagan rites. A cask of wine, environed with vine branches laden with the ripe grape, was ceremoniously carried; a stag, ornamented with ivy, was led by the horns to the place of sacrifice; and priestesses, with each a thyrsis or wand of Bacchus in the hand, danced and sung in the procession, repeatedly

uttering, *Evohe Bacche!* In Greece, these solemnities, which were usually denominated Διονυσια, and sometimes Οργια, were observed with peculiar splendour. The chief archon condescended to appear in them, and the officiating priests were every where honoured. But from idle they were soon transformed into vicious ceremonies. The poetical fictions respecting Bacchus were in the memories of all; and nothing, they thought, was so likely to please him as to imitate his deeds. Clad in fantastic apparel,—some in skins, some in linen, and crowned with garlands of ivy, fir, and the vine,—with musical instruments, such as the lute, the pipe, the drum; some resembling Pan, Silenus, and the satyrs; these on the backs of asses, those on goats; all making the most ludicrous grimaces, and running up hill, down dale, laughing, shouting, dancing, singing, yelling;—it seemed as if the country were one vast bedlam. At Athens, some carried sacred vessels filled with water and wine; next came honourable virgins, named κανηφοροι, because they bore golden baskets filled with fruit. From these baskets, serpents, whose fangs had doubtless been extracted, were often seen to creep, greatly to the amazement of the stupid populace. But the licentious part of the procession consisted in the φαλληφοροι, or men carrying poles, with the obscene accompaniments; and in the ιθυφαλλοι, a man in female apparel, making the most wanton gestures—not *imitating* drunkenness, for they were in reality drunk. The people engaged in the procession, the spectators, the whole city, were distinguished for the most gross licentiousness, for the most disgusting debauchery. That the Romans knew how to adopt the vices of the nations they subdued, appears from a decree of the senate which in A. U. C. 504 abolished the Bacchanalia, as fatal to public morals. In the sequel, however, they were partially restored, as is evident from passages of Horace and Virgil.

Balneum, was generally used for the bath belonging to private houses; *balinea*, for the public baths. Both

were in use from the remotest antiquity, and were indispensable as long as sandals only were worn on the feet, and so long as linen was unknown. The river, or the running stream, was long the only medium of ablution. The daughter of Pharaoh, according to Scripture, went to bathe in the Nile; and the Homeric princess, Nausicaa, resorted to the same primitive mode. Helen also, and her companions, washed in the river Eurotas; but if the sea was near at hand, it was always preferred, from a notion that salt water is more invigorating than fresh. Probably the Greeks were the first to construct baths, both public and private; and were followed by the Romans, who surpassed them in the number and magnificence of their baths. Like the Greeks and Egyptians, they were anciently satisfied with the running stream, and the Tyber was as useful as the Nile; but when they had learned by experience the convenience of constructed baths, they multiplied them amazingly: under the emperors, Rome had above eight hundred devoted to the use of the public. Each of these structures had different apartments, the admission to which was graduated by the condition of the person, and the comparative attendance or comforts he required. In general, the two outward apartments were for the use of the lower classes: the admission was lower than the smallest English coin, and children paid nothing. On each side of the same bath were rooms for undressing and other purposes. Besides the several baths —hot, warm, and cold—and the room for undressing, there was the *sudatorium*, or sweating-room, which was provided with a fire; and there was one for *anointing*, —a ceremony always performed after bathing, especially after *hot* bathing. This anointing was used for two reasons: it closed, or at least protected, the open pores of the body; and it increased the polish of the skin. What this ointment was, is not very clear: anciently it consisted of oil mixed with roses, herbs and other odoriferous substances. The use, however, of these ointments was justly regarded as effeminate by

several legislators, who, while they left them to the women, prohibited them to the sex on which the defence of the state most rested. At Sparta they were forbidden to both sexes; but that the prohibition was at length disregarded, we learn from Athenæus; and for some time the male and female bathers were kept separate. At length, however, the same bath became common to both, until Adrian, disgusted with the indecency of the custom, restored the original distinction. Where morals, however, are lax, laws to reform them will fail; and Heliogabalus was glad to purchase popular favour by removing the distinction. It was again restored by Severus; but not until the Christian emperors were firmly established, was the abuse wholly destroyed.

Hot baths, are of greater antiquity than is generally supposed. Homer praises one of the warm fountains of Scamander in such terms as to show that the luxury was common in his age; and he produces individual examples of the use. Thus Andromache provides one for her husband against his return from battle; Nestor orders Hecamede to prepare θερμα λοετρα, and a whole people are said, in the Odyssey, to place their chief delight in "changes of apparel, hot baths, and beds." In the baths of individuals, if peculiar honour were intended for the great, the daughter of the host washed and anointed his feet; in other cases the duty devolved on a female slave. In Rome, nobody was permitted, in the *public* baths, to use the luxury when he pleased; it was enjoyed at certain hours, from mid-day to sunset, and the time was indicated by a bell. In Greece there was no regulation in this respect. Though the excess might be condemned, the use was exceedingly salutary; and the liberality of the emperors who built these convenient places for the people, might be imitated with good effect by sovereigns of our own times. —The *Balnearii Servi* were of several capacities: those who took charge of the fires were *fornacatores*; of the garments, the *capsarii*,—and sometimes, the tempt-

ation being too strong for their principles, they stole the garments,—we often read of *fures balnearii*. The *alipilæ* were provided with a sort of tweezers to pluck the hairs from the skin: the *unctuarii* anointed and perfumed, &c.

Barba, *the beard*, was held in much respect by ancient nations.—It was the symbol of wisdom, for no philosopher was without it. By Persius, Socrates is called *barbatus magister*. "I perceive the beard and the mouth," says Aulus Gellius, "but not the philosopher." Horace bears testimony to the symbol:

—— "tempore quo me
Solutus jussit sapientem pascere barbam."

And for a similar reason,—because it was the accompaniment of age, wisdom, and experience,—it was the emblem of authority. The appearance of the venerable senators, with their flowing beards and majestic mein, struck, as every schoolboy knows, the Gauls with peculiar veneration. At this time, however, no Roman shaved; nor was it until A. U. C. 454, that barbers were brought from Sicily. Hence forward Roman youths began to be shaven at twenty years of age; and they continued to be so until forty-nine, after which age they were no longer permitted to shave. "Vicesimo ætatis anno," says Suetonius of Caligula, "accitus Capreas à Tiberio, uno atque eadem die togam sumpsit barbamque posuit." The day on which the Roman youth *posuit barbam*, or laid aside the beard, was naturally one of rejoicing, since it indicated their transition from youth to manhood. It was one of high festivity; presents were made to friends; and the discarded beard was enclosed in a box of silver or gold, and dedicated to some deity, generally to Jupiter Capitolinus. But to wear or not to wear the beard was a matter of taste; and taste is as fleeting as the humours of man. From a notion that a shorn chin was not sufficiently indicative of authority, Adrian retained this symbol of manhood; and that his example was imitated by his successors, we may infer from the fact, that, as *previous* to his time, from Cæsar

to himself, the Roman sovereigns are represented on the coins *without* beards, so *after* his time they are represented *with* one. We know not whether the same fashion of retaining it extended to the public in general; but from one fact we might infer that it was not, viz. that on the arrival of any calamity, public or private, it was suffered to grow. This fact, however, seems exclusively to regard the period which preceded Adrian. — The Greeks, like the Romans, wore the beard for ages: in the time of Alcibiades, they began to cut it. From that period we find barbers' shops as celebrated as in our own days, for the news or scandal of the day.

Bellaria, the second course at table, consisting of fruits, wine, cakes, sweetmeats, &c., and therefore corresponding to our dessert: "Majores duas habebant mensas," says Servius; "alteram carnis, alteram pomorum."

Bellum. — From Romulus to Servius, war was always declared in the *comitia curiata*, or assemblies of the people; but the establishment by this monarch of the *comitia centuriata*, in which the right of suffrage was founded rather on property than on numbers, transferred this important decision from the former to the latter assemblies. The proceeding was this: — When the Romans had received an affront from, or, to speak more correctly, had taken the offence with, any other power, their first step was to demand satisfaction; and if it were not granted, to declare war. After the declaration, the *Feciales* examined if the grounds of war were just; and if, as was generally the case, they were found to be so, four of the body went to the people from whom the offence, real or fancied, had been received, and made the complaint. If reparation were not immediately made, thirty days were allowed for deliberation; and on the conclusion of the period, the chief of the *Feciales* returned to the enemy, and in a loud voice declared war, with the reasons on which the declaration was founded; at the same time he hurled a javelin, the end of which had been dipped

in blood, against the boundary of the country to be invaded. This attempt to secure the sanction of religion in favour of an ambitious project, was not peculiar to Rome: the Greeks, in like manner, endeavoured to interest the gods in their cause; and war was not declared until satisfaction had been demanded by a herald.

BENEFICIARIUS, a soldier so called because he was promoted to a higher grade by the favour (*beneficio*) of the tribune.—"Beneficiarii," says Vegetius, "ab eo appellati quod promoventur beneficio tribunorum:" but it was applied to veterans, who at the end of a certain period were discharged. Other magistrates too, besides the military tribune, had his *beneficiarii*: the consul, the proconsul, the prætor, the quæstor, had dependents of the same title. The most usual and most important distinction, however, applied to the military.

BESTIÆ, *beasts*, which were made to fight in the Roman amphitheatre, sometimes with men, sometimes with one another, and which were often the executioners of the law on condemned criminals; if the criminal conquered, he was absolved.—The gladiators themselves (see the word) were often delinquents, whose life was spared on condition of their entering into mortal strife with man or beast for the amusement of the most savage people the world has ever seen. *Ad bestias dari*, is equivalent to *fight for one's life*; but *bestiis objici* had a more terrible signification, since the culprit was tied to a stake, and unresistingly devoured by his ferocious assailants. This barbarous punishment was not used under the republic: it was probably of Asiatic origin, unless the exposure of Daniel to the lions be regarded as an unusual mode of punishment; but it was in general use among the Carthaginians, from whom the Romans more immediately derived it. From the time of Tiberius it was adopted at Rome; and it was frequent under his successors. It was so much inflicted on the Christians, that it seemed to be their peculiar fate. "If," says Tertullian, "the Tyber overflows its banks; if there be a famine or plague; if there be a cold,

a dry, or scorching season; if any public calamity arrive; the universal cry of the populace is, *Christiani ad leonem!* to the lion with all Christians."

Bestiarii, were the persons appointed to fight with beasts, and not always in virtue of a judicial sentence; for many offered themselves to the dangerous combat, — some for money, others for the notoriety which the action never failed to procure, and for the honour which victory must inevitably confer. There was considerable difference between these mercenary and disinterested combatants: the former, being actuated by a base motive, were always of the lowest class; the latter were supposed to be inspired by a noble courage. Whether, as Cassiodorus asserts, this *voluntary* exercise was derived from the Athenians, is doubtful.

Bibere, *to drink.*— Drinking largely was among some people a necessary, among others a common, among others a periodical thing: to some it was a relaxation, to others an occupation, to all an entertainment. — The *manner* varied. The people of Attica commenced with small cups and ended with large ones; and the custom was followed by the Trojans, if any reliance is to be placed on the antiquarian knowledge of Virgil:

> "Postquam prima quies epulis, mensæque remotæ,
> Crateras magnas statuunt, et vina coronant."

On the contrary, the Thracians, Thessalonians, people of Chios, &c., began with full bumpers.— This *crowning of the wine* (*vina coronant*) is well known to the classical student. A garland surrounded the summit of the vessel or cup, probably in honour of Ceres and Bacchus, or the genius of food and wine. The *corona* was made to encompass the *large* cups, and was imposed by the master of the feast, or by him who proposed a health. *Why* the large cups were thus crowned, is not very clear. The most usual hypothesis is, that the expression *crowned* originally regarded the fulness of the cup; it was *crowned* or *raised* to the brim; perhaps *above* it, if the foam be taken into account. Perhaps it referred

to the *shape* of the summit on each of the drinking cups: in most of those which time has spared, that summit *does* bear some resemblance to a crown; and as, under ordinary circumstances, the vessel was not filled higher than the base of the crown, when it was filled to the brim it might with propriety be said to be crowned. — The large cup was always a high honour, and filled only to men of high station or desert; while the rest of the guests were provided with inferior measures. — Thus Agamemnon to Idomeneus:

> " For this in banquets, when the generous bowls
> Restore our blood and raise the warriors' souls,
> Though all the rest with stated rules be bound,
> Unmix'd, unmeasured, are *thy* goblets crown'd."
>
> *Iliad*, POPE'S *Trans.*

And Hector tells the fugitive Diomedes, that he had for ever lost all claim to the envied distinction:

> " Tydides! the Achaian heroes thee
> Were wont to grace with a superior seat,
> The mess of honour, and the brimming cup." POPE.

The next mark of honour was for the master of the feast to drink *first* to any one: for his custom was to drink to each guest in order, according to their quality: the manner was, that he drank part of the cup, and sent the rest to the guest he named; or if he preferred it, he emptied the whole cup himself, and either refilled it, or sent another of equal dimensions to the honoured guest. The words used in the pledge varied: χαιρε, or προπινω σοι καλως, was the most ordinary form of salutation; and λαμβανω απο σου ἡδεως, the most ordinary return. The person thus pledged was obliged by good manners to empty the cup: hence, if the master of the feast were a Trojan over his cups, the honour of being frequently pledged was a dangerous one. And as it was customary to drink both to the gods and to absent friends, the danger was increased.—In these cases, a small portion of the wine was always poured, by

way of libation, on the ground. If done in honour of the gods, it signified an acknowledgment, that as all good things are *their* gift, so a portion is due to them: if for a friend, still the act was religious; and it implied an offering, a prayer for that friend's welfare. When the *βασιλευς*, or *rex*, or king of the feast — who in ordinary entertainments was chosen by lot — was in the humour, drunkenness was sure to follow. He ordered whatever bumpers he pleased in honour of any particular toast: that number appears to have been usually *three*, in honour of the Graces. But we often read of three times three, or nine, no doubt from respect to the nine Muses: Ausonius:

> " Ter bibe, vel toties ternos."

And Horace, one of the best topers of all antiquity, is more explicit:

> " Da Lunæ propere novæ,
> Da noctis mediæ, da, puer, auguris
> Murenæ. Tribus aut novem
> Miscentur cyathis pocula commodis.
> Qui Musas amat impares,
> Ternos ter cyathos attonitus petet
> Vates. Tres prohibet supra,
> Rixarum metuens, tangere Gratia
> Nudis juncta sororibus."

Sometimes even nine bumpers were insufficient; for we read that one was given for every letter in the name of a favourite mistress. Thus Martial:

> " Nævia sex cyathis, septem Justina bibatur,
> Quinque Lycæa, Lyde quatuor, Ida tribus."

Nay, there must sometimes be as many as there were years in the life of the person thus celebrated:

> " Sole tamen, vinoque calent, annosque precantur
> Quot sumunt cyathos ad numerumque bibunt."
>
> Ovid.

Nor were the Greeks inferior to their Roman successors. The last feat of Alexander the Great is well known. Even philosophers were not ashamed to indulge: on

one occasion Xenocrates won the prize — for prizes were often held out to the deepest topers; and at some entertainments we find them carefully graduated by the number of cups. Whenever one of the guests emptied a cup at a draught, the apprehensions of the rest were expressed by the significant prayer, Ζησειας, mayst thou live! Death through this beastly indulgence was no uncommon event: in one case no fewer than thirty died on the spot, and six afterwards in their beds. Hence we need not be surprised that many were anxious to escape some of the cups: but so jealous were the Athenians of their honour in this respect, that three officers were present at every considerable entertainment, to see that each person drank his portion. Η πιθι, η απιθι, drink or begone! was the rigid alternative of such festivities, — a rule which Cicero praises. The elder Cato, and Corvinus the philosopher, are proofs that science was no more a stranger to the cups among the Romans than among the Greeks:

> "Come, Corvinus, guest divine,
> Bids me draw the smoothest wine;
> Though with science deep imbued,
> He, not like a cynic rude,
> Thee despises; for of old,
> Cato's virtue, we are told,
> Often with a bumper glow'd,
> And with social raptures flow'd."
>
> DUNCAN'S HORACE.

Yet let it not be supposed that the sages of antiquity were insensible to the madness of intoxication. Some prohibited all cups beyond three, — the first for health, the second for cheerfulness, the third for sleep: Lycurgus forbade every man to drink more than what was strictly necessary for satisfying the thirst; by the laws of Athens, an *archon* convicted of drunkenness was condemned to death; and by Pittacus it was decreed that a crime committed under the influence of liquor could be doubly punished. The prudence of the Romans, who, to inspire their children with disgust

sometimes made their slaves drunk, is well known; but this was only in the best days of the republic.—To drink on an empty stomach was regarded as gross intemperance.

BIBLIOTHECA.—At Rome there was no public library before the time of Asinius Pollio, though private individuals had them in their country houses; which, being regarded as so much more favourable to tranquillity and leisure, were first provided. As the love of letters, however, became more general, the inhabitants of the capital required books; and to gratify the wish, Augustus founded three. This example was followed by others, until Rome could boast of twenty-nine for the accommodation of the public. They were chiefly to be found in the temples of the gods, and in the baths,—places which, being most frequented, and most splendid in their architecture, were the best fitted to receive them. In Rome, however, the libraries were rahter select than numerous: the most extensive must be sought in the East. The vast one of Alexandria, which contained 700,000 volumes, and which had the misfortune to be burnt when Cæsar took that city, proves the noble ardour of the Egyptian sovereigns in behalf of letters. This library had existed only 224 years, yet it contained more books than all the public libraries of Great Britain. To its loss Cleopatra was so sensible, that she resolved to found another; and she procured as the basis, the library of Pergamus, consisting of 200,000 volumes; and destined in the sequel to become nearly as famous as its predecessor.

The Greeks had libraries before the Romans; but neither could *they* compete with those of Egypt. The first designed for the public use owed its existence to Pisistratus; and his example had imitators. That there must have been a great demand for books in Athens at least, may be inferred from the number of transcribers who passed their lives in the constant exercise of their calling. But we must not forget that the Athenians were the only people of Greece who had much taste for

literature in general: most were fond of national songs; but they neglected the other branches of composition.

BICLINIUM. — See ACCUMBERE.

BIDENTAL, the place where the electric fluid penetrated the earth; so called, because on that very spot, which was regarded as particularly sacred, a sheep of two years was sacrificed. An altar and a temple soon attested the superstitious zeal of the people. The choice and purification of the place fell to the *Augur*.

BIGÆ, chariots drawn by two horses in front, the invention of which is ascribed to the Phrygians. — They were adopted by the Greeks in the Olympic Games; and of course by their imitators, the Romans, in the amusements of the amphitheatre. They were not, however, allowed to be used by private individuals, except through an especial grant of the emperors to such as had deserved well of their country.

BIREMIS, a galley with two benches of oars. — See NAVIS.

BISSEXTILIS. — See ANNUS.

BOS, *the ox*, an animal of which the sacrifice was considered peculiarly pleasing to some divinities: "opimam victimam, laudatissimamque Deorum placationem," says Pliny. But to be perfectly acceptable, it was to be caught in the vigour of its age, without spot or blemish: five years was the most esteemed age. Those who had the honour of a triumph at Rome offered in sacrifice the oxen of Umbria, which are said to have been all white; and to have become so by the pasturage of that province. Before the victim was sacrificed, its horns were gilt. A hundred oxen, which constituted a hecatomb, were often immolated to Jove. This profusion was probably derived from the Lacedæmonians, who are said to have annually offered a hecatomb in the name of the hundred towns dependent on their jurisdiction.—The horn of this animal was used as a drinking cup in most nations; and even when luxury introduced vessels of more costly material, the form was preserved. To assign a recondite origin for

this custom would be vain: it doubtless arose from the facility with which a horn could be procured.

BUBO, *the owl*, a bird of bad omen among the ancients. How, in fact, could its screech dismal notes portend any thing but evil? In all ages and countries, its notes have been regarded as inauspicious. Thus Virgil:

> "Sola culminibus ferali carmine bubo
> Sæpe queri."

Thus Blair:

> —— "And night's foul bird,
> Rock'd in the spire, screams loud."

If it screeched in the neighbourhood of any town, the augurs were immediately consulted, and expiations were sure to be enjoined. The mere appearance, however, of the animal, without vocal sound, was not dreaded; "Nam," says Servius with great sageness, "non est mali ominis semper bubo, sed cum canit."

BUCCINA, *the trumpet*, was originally the horn of an ox or cow, which the shepherd blew to assemble his herds. Propertius:

> "Nunc intra muros pastoris buccina lente
> Cantat."

And Columella: "Ad sonum buccinæ pecus septa repetere consuevit." When the horn was replaced by brass, the form was in substance retained. The *buccina* became the signal for battle:

> —— "bello dat signum rauca cruentum
> Buccina." VIRG.

And the change of the watch:

> "Et jam quarta canit venturam buccina lucem."
> PROP.

Hence *buccina* and *vigilia* became conversive terms; *ad primam buccinam*, for instance, being as frequent in good writers as *ad primam vigiliam*. *Buccina* was used in many other circumstances of the soldiers' life.—It was known to the Greeks no less than to the Romans, and

among the former people it had two shapes; it was straight as well as curved: the first was used in war the latter for other purposes. Both appear to have been used in the public games; and eminence in both to have been equally entitled to the prizes.

Bulla, a little golden ball which noble Roman youths wore in conjunction with the robe until *prætextatus*, the age of seventeen, when that robe was laid aside, and the *toga virilis* assumed. Then the *bulla* was suspended in some part of the house, and consecrated to the *Dii Lares*, or domestic gods. Persius:

> "Cum primum pavido custos mihi purpura cessit,
> Bullaque succinctis Laribus donata pependit."

It was not, however, always consecrated to the *Lares*; for inscriptions remain in which it is offered to other deities:

> Junoni Placidæ
> Conservatrici Augustæ
> Claudia Sabbatis
> Bullam, D. D.

The bulla was hung round the neck. Propertius:

> "Mox ubi bulla rudi demissa est aurea collo."

It was generally hollow, and made to open or shut; its cavity was usually filled with preservatives against magic. It is difficult to ascertain the origin of this bauble, it was certainly worn by the Egyptian priests, as symbolical of something religious; but whether a mystical meaning was attached to it by the Romans, may be doubted. It seems to have been merely a token of noble birth, and worn so ostentatiously (on the breast) that nobody could overlook it.

Bulla was also a tablet containing the enumeration of lucky and unlucky days. And it was used in some other cases, chiefly as an ornament or mark of dignity. Thus the large round-headed nails with which doors were ornamented, were called *bullæ*, and were sometimes of gold. Plautus:

> "Justn' in splendorem dari bullas has foribus nostris?"

And it was one of the charges of Cicero against Verres, that this prætor had taken away the golden *bullæ* from the doors of the temple: "Bullas omnes aureas ex his valvis, quæ erant multæ et graves, non dubitavit auferre."

BUSTUM, from *bene ustem*, was properly the place where the corpses of the dead were consumed: "Bustum dicitur id," says Servius, "in quo mortuus combustus est, ossaque ejus sunt sepulta." In general, the ashes were buried where the corpse was burnt. The place was sacred; its violation was severely punished; but an exception was made in regard to the ashes of those who had incurred the execration of the public.—See CADAVER.

C.

CABIRI, were, in their origin, Phœnician objects of adoration. They seem to have been mortals who, having taught mankind the art of melting metals, and of making iron, were deified by a grateful, stupid posterity. Hence they were styled the offspring of Vulcan, though their name was derived from their mother Cabera, daughter of Proteus. Their number is said to have been four. They had their mystical rites, which in many places, especially in the island of Samothracia, were celebrated in profound silence. Those who were initiated, were believed to be secured against all danger by sea or land. Their distinctive mark was a purple girdle.

CADAVER, *a corpse*, so called from *cadere*, to fall.—When the breath had left the body, the first care of the ancients, as it is that of the moderns, was to close the eyes. This duty devolved on the nearest relative; on the wife or children, or *vice versâ*. The next was to lay out the corpse, to wash, and anoint it. This custom of anointing is believed to have been derived from the Egyptians, whose care in embalming the dead is well known: it was imitated alike by Jew, Greek, and Roman. Ennius:

"Tarquinii corpus bona femina lavit et unxit."

In addition, some Grecian people were careful to invest the corpse, often in splendid, often in warm clothing, "Lest," says Lucan, "they should grow cold on the passage, or be seen naked by Cerberus." The Romans buried the corpse in the habit which had been usually worn during life: the ordinary citizen was wrapt in his toga; the consul or prætor, in his prætexta; the censor, in his purple robe, &c. The corpse was then crowned with a chaplet of flowers, as symbolical of the crown of virtue,—that the deceased had lived a good life. *Flowers* were used to denote the fleeting duration of this mortal state. A piece of money was then put in the mouth, to pay Charon the passage over the infernal river Styx; the boatman of hell was no more inclined to *give* his labour, than men of the same calling nearer home; and if the unhappy ghost had no money, it was left to pine on the shore:

"Jam sedet in ripâ, tetrumque novitius horret
Porthmea, nec sperat cœnosi gurgitis alnum
Infelix, nec habet quem porrigat ore trientem."
Juv.

To please the same monster, a cake of honey was added. Why, as the body was about to be burnt, the money and cake were thus provided, the sages of ancient days do not inform us. It was now laid in a costly bed, in the vestibule of the house; and a person was placed over it, partly to prevent the corpse from being insulted by creditors or enemies, partly to drive away the flies. If the deceased were a prince, the task of scaring flies devolved on well-dressed youths. The head was always elevated, and looking towards the door, as if about to leave the vestibule: this position was chosen in token that when a dead man leaves the house, he never returns. If the corpse was disfigured, the image of the deceased, in wax, supplied the place of the corpse, which lay close by in a coffin. It was usual to call on the deceased several times by name, to waken him if he merely slumbered, to

call back the spirit if lingering near; and when no answer was returned, the formula *conclamatum est* was repeated. Here the corpse was preserved a week. At the end of this period, and after the last *conclamatii*, the corpse was carried out of the house on a litter, which was borne by the nearest relatives, or, if the deceased were of distinguished rank, by the noblest persons of the city; and if the deceased were of low rank,—a slave, a pauper, a criminal,—the body was borne by four common porters.—The rites of sepulture were held in the highest esteem; since without them no soul could be conveyed over the Styx, but was doomed to wander for ages on its inhospitable banks. Hence the anxiety of the kindred to see these rights duly performed: hence too, that of some creditors to arrest the body, and detain it as a pledge until the afflicted kindred satisfied the claim. This was permitted by the Roman laws, not only in ancient but in comparatively modern times; for Justinian decrees that the corpses thus retained, shall not be insulted by the creditors. Christianity has preserved many usages which originated with the pagans—many which might have been suffered to die with the old system of absurdity.—If the deceased were a person of rank or of family, the ensigns of his dignity, or the portraits of his ancestors, were borne with the procession, which always took place by torchlight — the number of torches corresponding with the dignity of the departed; if he were a warrior, the spoils he had taken from the enemy; if a magistrate, the *fasces* and *secures* were carried on high, while musical instruments raised their doleful notes, and gave a more impressive character to the scene. Where the corpse was one of distinction, the procession halted in the forum or public place, when an oration was made by one of the family. The corpse was generally burnt in the Campus Martius.—Burning prevailed from a very high antiquity: thus Hercules is said to have consumed by fire the corpse of Argios, the first example on record; the tale may be fabulous, but the antiquity of the rite is indisputable. It was

reprobated by the Magi as an impiety, since fire was, if not the divinity, the sacred symbol of the divinity, and ought not to be polluted. The rite existed in Rome unto the time of the Antonines, when the burning began to be superseded by the burial of the corpse; but was not wholly, perhaps, abolished much before the time of Theodosius the younger. In the remote ancient times, indeed, burial was more general than burning,—witness the practice of the Egyptians and Jews; the latter mode was of Asiatic, perhaps of Indian, derivation, transmitted to Italy through the medium of the Greeks.

On reaching the place of burning, the corpse, with the face upwards, was laid on the funeral *pyre*, which was constructed of very combustible wood, cut for the purpose:

> " Procumbunt piceæ; sonat icta securibus ilex,
> Fraxineæque trabes; cuneis et fissile robur
> Scinditur: advolvunt ingentes montibus ornos." VIRG.

And the pile, when scientifically constructed,—no common labour, since it was huge and provided with steps,—was surrounded with the cypress, the odour of which might overcome the stench of the burning corpse. Virgil:

> " Ingentem struxere pyram, cui frondibus atris
> Intexunt latera, et ferales ante cupressos
> Constituunt."

The construction was similar to that of an altar, only beyond comparison higher. There were four compartments rising above each other. The lowest contained straw; the second from the ground, flowers; the third, aromatic herbs and other odoriferous things; the fourth, or highest, the most precious clothes of the deceased. Statius:

> —— " ima virent agresti stramina cultu,
> Proxima gramineis operosior area sertis,
> Et picturatus morituris floribus agger.

Tertius assurgens Arabum strue tollitur ordo
Eoas complexus opes, incanaque glebis
Thura, et ab antiquo durantia cinnama Belo:
Summa crepant auro."

The most precious liquors, ointments, herbs, &c. were thrown on the pile. The nearest of kin set fire to the structure, with averted looks. Oxen, sheep, and other animals, were immolated, and their bodies thrown on the pile. In the more ancient times, human victims were also offered. The whole process is well described by Homer:

"Now those deputed to inter the slain
Heap with a rising pyramid the plain:
A hundred feet in length, a hundred wide,
The growing structure spreads on every side.
High on the top the manly corpse they lay,
And well-fed sheep and sable oxen slay.
Achilles covered with their fat the dead,
And the piled victims round the body spread:
Then jars of honey and of fragrant oil
Suspends around: low bending o'er the pile,
Four sprightly coursers, with a deadly groan,
Pour forth their lives, and on the pile are thrown.
Of nine large dogs domestic at his board
Fall two, selected to attend their lord:
Then last of all, and terrible to tell,
Sad sacrifice! twelve Trojan captives fell." POPE.

The fat of the victims, and the oily perfumes were intended to accelerate the consumption of the body: for the same purpose the aid of the breezes was invoked. Thus Achilles, while consuming the body of Patroclus, prayed Boreas and Zephyrus, that by their aid the flames might rage with renewed fury, promising them grateful victims and choice offerings as the price of their compliance. Fortunately the *human* victims were discontinued; but yet, as the notion that blood was agreeable to the deceased, was prevalent, a custom scarcely less horrid—the combats of gladiators—replaced the immolation of captives.—(See GLADIATORS.) When the deceased was of high dignity, a solemn procession was *thrice* made round the pile:

"Οἱ δε τρις περι νεκρον ευτριχας ἠλασαν ἱππους
Μυρομενοι."

Statius has graphically described the same custom:

"Tunc septem numero turmas (centenus ubique
Surget eques) versis ducunt insignibus ipsi
Grajugenæ regis, lustrantque ex more sinistro
Orbe rogum, et stantes inclinant pulvere flammas.
Ter curvos egere sinus, illisaque telis
Tela sonant: quater horrendum pepulere fragorem
Arma, quater mollem famularum brachia planctum."

Thus inadequately rendered by Lewis:

"The Grecian prisoners then in order led,
Seven equal troops, to purify the dead.
Around the pile a hundred horsemen ride,
With arms reversed, and compass every side.
They faced the left (for so the rites require),
Bent with the dust, the flames no more aspire;
Thrice, thus disposed, they wheel'd in circles round
The hallow'd corse; their clashing weapons sound.
Four times their arms a crash tremendous yield,
And female shrieks re-echo through the field."

And Virgil no less alludes to it:

"Ter circum accensos cincti fulgentibus armis
Decurrere rogos, ter mæstium funeris ignem
Lustravere in equis, ululatusque ore dedere."

When the pile was burnt, and the body consumed, the embers were quenched with wine; the ashes of the corpse were carefully collected, and, with the whitened bones, were washed, anointed, deposited in an urn, and buried.

Cæstus, the defensive gloves which boxers wore on their hands and arms.—The *cæstus*, which was originally short, reaching only to the wrists, but afterwards carried to the elbow, and sometimes even to the shoulder, consisted of leathern thongs. Nor was it merely defensive; being filled with plates of lead or iron, and made very heavy, it inflicted formidable, often fatal, blows: "Erat durum certamen Cæstuum," says Servius,

"raroque sine cæde committebatur." The invention is ascribed to Amgeus, king of the Bebrycians, — probably a fabulous personage; but this only proves the antiquity of its use.

CALAMUS, a rustic pipe, and apparently the very rudest species of this sort of music; the invention of Pan. — Certainly it was much less artificial than the *fistula*, which had often the distinction of seven strings: —

> "Est mihi disparibus septem compacta cicutis
> Fistula." VIRG.

The two, however, were often confounded.

CALCEUS can only be rendered *sandal* or *shoe*, though it bore little resemblance to either covering of that name.—The *sandalium*, or *solea*, was fitted to the *sole* only of the foot, and was fastened by thongs or clasps: in women, of whom it was the ornament, the thongs were ingeniously made to cross each other a considerable way above the ancle. The *solea* was worn by *men* in the house only; and when they reclined on the dinner couch, they pulled it off, and delivered it to the care of a domestic slave. Women, whether of Greece or Rome, appeared in the streets with the *sandalia* or *solea*, which, in ladies of condition, were of a costly description. But, reverting to the *calceus*, little need be said to prove that it was of high antiquity. At first it was simply the tanned skin of a beast, made to fit the sole, and fastened with thongs. Subsequently, it was covered with stuffs, more or less valuable, according to the circumstances or caprice of the wearer. The Indians made theirs of wood; and that they were not unknown at Rome is certain, from the expression, *soleæ ligneæ pedibus inducuntur*. The Egyptians made use of the bark of the papyrus: other people had various contrivances for the same purpose. We read of bulrushes, reeds, and even of metals: Empedocles had shoes of *steel*. Among the Romans, we find iron shoes with huge nails; but these appear to have been

reserved for the punishment of Christians. There were some of gold and silver; others were of baser metal, and were gilt. Cæsar is reproached for his golden *calcei*. In these instances, however, the shoe could not have been massive: probably the gold and silver were thin plates, which, instead of stuffs, were made to cover the leather. That these *calcei* should in time be made to cover not merely the foot, but reach to the calf of the leg, was sure to arise from the convenience of the thing. This, at least, is true of the patricians; for the lower classes of the people were seldom covered so high as the ancle. The later emperors made their calcei into boots, since they were carried up to the knees. Anciently, the Roman *calcei* were peaked at the point, and were therefore termed *rostrati*, or peaked. On those of the patricians was displayed the letter *C*, in token that the senators were originally of that number. And as the C much resembles the crescent, this covering was often denominated *Calceus lunatus*, and was the distinctive mark of patrician dignity. Statius:

> "Sic te, clare puer, genitum sibi curia sensit,
> Primaque patricia clausit vestigia lunæ."

The usual colour of the *calceus* was black for the men, and white for the women: some of the latter, however, were *red*, — a colour formerly restrained to the kings, who probably derived it from those of Persia. The example was at length followed by the magistrates, who thought they might surely wear a colour permitted to women: their motive was to emulate their sovereigns.

The Greeks had not the same vanity in regard to the *calcei* as the Romans. The men had none in the house; but the women wore sandals.

The *calcei* were of several species. The distinction between *sandalia* and *soleæ* was, that the former, which were long confined to women, came higher up the foot than the latter, and had ties to the ancle at least; while the *soleæ* were tied only over the foot, and were for the women only. The *caliga* was a military boot,

and worn by the common soldiers. Caligula was so named, because his mother, to gain him the affection of the troops, made him while a boy wear that covering for the foot. Hence *caliga* and *caligatus* were synonymous with private soldier. The *compedis* was also a military boot; but its use was confined to the officers. The *crepida* was of the same form as the sandal; but while the latter had a covering for the top of the foot, the former suffered most of the upper part of the foot to be visible. The *ceres* was also a military boot. The *pero* was the largest of all coverings for the leg, and was chiefly worn by the rustics — the persons most exposed to the inclemencies of the seasons.

CALCULUS, a little stone used by the ancients in their arithmetical computations: hence the word *calculation* — The word was also used for dice, chess-pieces, &c.

CALDARIUM, *the sudatorium*, or sweating-room, with which every bath was provided.—(See BALNEUM.) It also signified the metal pans in which water was heated.

CALVUS, *bald*, a term of reproach amongst the Romans: hence the extreme care with which they nourished the hair, and when it fell off, supplied it by artificial means. — That it was a reproach long before the days of Juvenal and Martial, is evident from the insults addressed to the prophet Elijah. Yet many noble Romans were honourably distinguished by the epithet *Calvus*. Julius Cæsar is said to have covered his baldness by the laurel crown.

CALYPTRA, the veil worn by the priests during the celebration of their mysteries, and even during ordinary sacrifices. A similar one, of a red colour, was worn by brides.

CAMINUS, *the chimney* (we omit its other significations). — Originally the hearths of the Greeks and Romans were not placed in the wall, but in the centre of the room, even without a hole in the roof. The smoke must have been an insufferable annoyance, unless some species of wood could be procured which produced

none, or the windows were left open. In cold weather, the latter was impossible; and the former expedient was too expensive for common use. Perhaps, however, pipes to carry off the smoke were employed at a much earlier period than we generally imagine. In the time of Seneca, there was an invention which altogether dispensed with hearths: from the fire in the lowest story the heat was distributed by pipes ascending to each apartment, and made to run along the walls. What, even in this case, became of the smoke is not very clear: as chimneys were not yet invented, or at least in common use, the pipes might possibly be made to pass through holes in the wall. At a subsequent period, traces of something like our chimneys might certainly be discovered; but they were long confined to the upper apartments. Perhaps by means of the pipes we have before mentioned, the smoke might be conducted from the inferior stories to some common outlet above.

Campanæ, *bells*, which are of much higher antiquity than we generally suppose.—They were known to the Jews; for when the high priest entered or left the holy of holies, a little bell was sounded. They were used in many other cases by the Romans. 1. They called to sacrifice. 2. They notified when any one departed this life — doubtless, from a belief that the sound frightened away evil spirits. It is singular that the same impression in regard to the church bells and the fairies exists in several parts of England at the present day. The passing bell of the church is partly founded on the same superstition: the chief motive, however, for its introduction, was the belief that the soul of the departed might be benefited by the prayers of the faithful. 3. They gave warning when the public baths were opened or closed. 4. They were used during visible eclipses of the moon, which were thought to be the effect of magic. 5. They were attached to the necks of beasts, as they are now to those of mules in Spain, and of sheep in England. 6. They were suspended at the doors of apartments to summon servants. 7. He

who made the round of the outposts during night used a bell; and what is still more extraordinary, the centinels were obliged to sound one, to prove that they were not sleeping on their post. 8. They were suspended round the necks of criminals who were led to execution, — not with the view of attracting, but of deterring, the looks of spectators: the sight of a criminal about to satisfy justice, and that of his executioner, were thought to be ominous of evil. 9. Finally, they began to be used in the Christian church, as they had before been used in the pagan temples, to congregate the faithful, in the fifth century, by St. Paulinus, bishop of Nola, in Campania. They would, no doubt, have been used prior to that period, had not persecution rendered silence necessary.

Candidati, so called from their being habited in white garments, were originally the aspirants for public charges or dignities. — In this habit they solicited the suffrages of each tribe (see Ambire); and during the two years required by law as a sort of trial for the magisterial offices, they appeared before the people in the same colours — emblematical, no doubt, of that purity of life expected in a public functionary. They obtained permission, on certain occasions, to harangue the people, to extol their own exploits, to exhibit the wounds which they had received in the service of their country, and humbly to request their suffrage. During these two years, each was expected to testify his zeal for the welfare of his fellow citizens. He was to defend the innocent in the courts of justice; and he was expected not to spare his money in entertaining the heads of the people: without feasting, spectacles, music, and, we may add, presents — things which, though condemned by the laws against ambition, were always practised — he stood little chance of success. At the end of the first year—his *annus professionis* — he could request to be placed on the list of aspirants; but until his character had undergone an investigation, and until the tribunes had approved him, until

he had been solemnly elected by the people, until by his conduct during a second year he had given proofs of ability and integrity, he was not invested with the dignity. We may add, that even when declared chosen by the magistrate, in presence of the assembled centuries, he could not, unless he were elected to the office of censor, immediately enter on the exercise of his functions: five months were allowed to every other magistrate elect, that he might have time to make himself acquainted with the duties of his office. These forms, we need scarcely observe, were in force only during the best days of the republic: under the empire, there was no free election.

CANERE, *to sing.*—That singing and poetic recitation formed no mean part of ancient entertainments, is well known: no repast could be complete without it. Often the guests were required in their turns to sing or recite: "Etiam accubantibus singulis ordinabatur conviviale genus carminum," says an old writer in the collection of Grævius; the old and the young, fathers and sons, sang in their turns. Horace:

—— "pueri patresque severi
Fronde comas vincti cœnant et carmina dictant."

He who sang held a myrtle branch, in honour of the Muses. Sometimes instrumental no less than vocal music was demanded, and the lyre went round. Woe to him who knew not how to play on it! Even Themistocles could not escape contempt, when he professed his ignorance of the art; and it may be doubted whether his boast that he could turn a village into a flourishing city, was admitted as an equivalent for this deficiency. This, however, is rather true of Greece than of Rome, for we know that no Roman was esteemed the worse because he could not excel in such frivolous accomplishments. "By the Romans," says Nepos, "such accomplishments are held to be very trivial:" but the Greeks," says Cicero, "thought the arts of singing and playing upon musical instruments a

most important part of learning."—"Hence the country abounded with skilful musicians: every body learned the musical arts; or if any were ignorant of it, he was thought ill-educated." In other respects the two people differed: the Greeks were immoderately fond of *dancing* after their repasts; in Rome, according to the high authority of Cicero, nobody danced unless he were drunk or mad. Yet singing men and women, boys and girls, were hired to do that which the proud Roman would not do himself. The songs and poems chiefly concerned the praises of the gods, and the virtues of the mighty dead. Hence Cicero regrets that time had destroyed these ancient compositions.

Canis, *a dog.*—At Rome, dogs were used to guard houses, and *Cave canem!* was equally common with our Beware of the dog! In the same manner they were entrusted with the guard of the temples, and even of the Capitol; but suffering that fortress to be surprised by the Gauls, one of them was ever afterwards borne annually through the city, fastened to a cross. By the Egyptians—the most stupid and superstitious of nations—the dog was held in great veneration; inasmuch as it was symbolical of the overflowings of the Nile, and once the constant attendant of their deities Isis and Osiris. Divine honours were paid to it. In Greece and Rome dogs were sometimes sacrificed to the gods; by the former to Pan, by the latter to the domestic *Lares:* both offered them during the dog-days, probably as a preservative against the rabid diseases of that animal. The *howl* of the dog was as ominous in former times as in the present. Most of our popular superstitions have a classical source. By the emperor Adrian, the dog and the horse were held in such veneration, that he honoured both with the rites of sepulture; the former from its fidelity, the latter from its utility to man.

Canon, *a rule.*—A tax was called a *canon;* and *canonica illatio* the annual revenue which it produced, whether in kind or in money. Thus the *canon frumentarius* was the quantity of grain which Egypt, the

rest of Africa, and Sicily were annually compelled to furnish for the use of the Roman people; this impost is believed to have been originally levied by Augustus. After his establishment in the empire, Aurelius Victor acquaints us with the amount supplied by Egypt; "ducenties centena millia frumenti urbi inferebantur." The produce was managed with so much economy by Severus, that at his death he left a seven years' stock or revenue, *septem annorum canonem*, for the use of the city. The *canon largitionum* was the gold and silver paid annually into the public treasury by the provinces. In other respects *canon* had the same meaning: thus the *canon metallicus* was the tribute derived from the mines. It was ultimately employed for all sorts of tax, and the collectors were termed *canonicarii.* We perpetually read of the *canon naviculariorum*, and the *canon vestium;* a proof that clothing was taxed as frequently as the most ordinary merchandise.

CAPILLUS, *the human hair.*—When mariners were in danger of shipwreck, they were often known to cut off their hair and cast it into the sea as an offering to Neptune. To cut the hair close by the head was termed *tonsura lugubris*, since it indicated a more than ordinary grief. The criminal condemned to death was shorn:

"Ad alta tonsum templa cum reum misit." MART.

The cutting of the hair before death was regarded as necessary for the admission of the soul into the world of spirits; and it was to be mystically cut by Proserpine—the expression is doubtless an allusion to the *threads* of life,—before natural death could seize on any human being. Hence Virgil makes Dido long in expiring, because

"Nondum illi flavum Proserpina vertice crinem
Abstulerat, Stygioque caput damnaverat Orco."

And Horace, in allusion to the same notion:

"Mista senum ac juvenum densantur funera; nullum
Sæva caput Proserpina fugit."

Dishevelled uncombed hair has in all ages been symbolical of deep affliction; and *tearing* the hair is another form of the same expression, since the action must necessarily discompose it; in this state suppliants implored the succour of the Gods, or bewailed their sorrows. In the Electra of Euripedes, Helena is reproached for sparing her locks, since she was defrauding the dead. Ovid:

— "Vultus in imagine Divæ
Figit et hos edit, crine jacente sonos.
Supplicis, alma, tuæ genitrix fœcunda deorum.
Accipe sub certâ conditione preces."

And in the Troades, Seneca alludes to the same universal custom:

"Solvite crinem; per colla fluent
Mœsta capilli."

The hair of a surviving friend was considered a fit offering for the sepulchre of one deceased:

"Illa meo caros donâsset funere crines."
PROPERT.

It was sometimes thrown on the corpse:

"They shaved their heads, and cover'd with their hair
The body." POTTER.

It was often cast into the funeral fire, as was done by Achilles in regard to Patroclus. Canace in Ovid bewails her misfortune, because she was debarred from offering her hair on the sepulchre of Macareus:

"Non mihi te licuit lacrimis perfundere justis
In tuo non tonsas ferre sepulchro comas."

The hair of the deceased was often suspended at the threshold of the door, in token of the recent event and of the mourning within. Of this mourning the most prominent sign was of course dishevelled hair:

— "passis sedet illa capillis
Ut solet ad nati mater itura rogum." OVID.

But the hair was often defiled with dust, — a token of still deeper affliction. How the Jews scattered ashes on

their heads is known to every reader of the Bible; in the same spirit, Homer represents Achilles as throwing with both hands ashes on his head; and Priam tells Achilles that he had mourned thus ever since the death of his son Hector:

> "Now, god-like hero, to an early couch
> Dismiss us both: for never have I closed
> These eyelids since by thy victorious hands
> My son expired; but sorrow here indulged,
> Still ruminating on my countless woes,
> And rolling in the ashes of my court."
>
> COWPER'S *Trans.*

Ovid bears testimony to the custom:

> "Pulvere canitiem genitor, vultusque seniles
> Fœdat humi fusos."

> "His hoary head and furrow'd cheeks besmears
> With sordid dust."

And Virgil:

> "Demittunt mentes: it scissâ veste Latinus
> Conjugis attonitus fatis, urbisque ruinâ,
> Canitiem immundo perfusam pulvere turpans."

And Catullus:

> "Canitiem terrâ atque infuso pulvere fœdans."

It would be easy to expend some learning in showing *how* the Greeks and Romans wore the hair, but we have no space for the subject.

CAPITATIO, *a tax per head*, too well known to require explanation, especially as that explanation, if the subject were less known, could not probably benefit any of our statesmen. But possibly a future chancellor of the exchequer may thank us for alluding to the

CAPNICON, or *tax on chimneys*, which might very well have entered into the head of him who devised the window tax.—The emperor Nicephorus Phocas has the honour of this expedient, and his statue ought to be in the library of every deviser of "Ways and Means."

CAPSARIUS, from *capsa*, a sort of satchel; the slave who carried his young master's books to school, and fol-

lowed behind him.—A hint for Westminster and Eton.

CAPTIVI, *prisoners of war*, who were in general villanously treated by their victors.—The king and the generals of a vanquished army were shorn, and sent to adorn the triumph in a manner utterly unworthy of a generous enemy:

> "Nunc tibi captivis mittet Germania crines:
> Culta triumphatæ munere gentis eris."

Even the graceful Zenobia, the captive queen of Syria, was, with her friends and counsellors, made to adorn the triumph of Aurelian: "Vincti erant pedes auro, manus etiam catenis aureis, nec collo aureum vinculum deerat." The necks of the vanquished were publicly trod by the victor; and at the conclusion of this humiliating ceremony they were returned to their prisons, where the leaders were generally put to death, the rest sold as slaves *sub coronâ*: so much for Roman magnanimity! The captives, indeed, had generally the power of redeeming themselves, but even this depended on the will of their owners, and it involved what few could possess,—the *means* of ransom, fixed too at the discretion of the victor.

CAPUT, *the head*.—In their houses, the Romans had no covering for the head, nor even in the streets, if we except that which was afforded by their robe, and which was pulled over the head in the form of a hood whenever the weather was unfavourable. In the temples, however, during the sacrificial rites, the same expedient was adopted, both in token of humiliation, and to escape the distraction caused by surrounding objects. Hence Virgil:

> "Purpureo velare comas adopertus amictu:
> Ne quà inter sanctis ignes in honore deorum
> Hostilis facies occurret, et omina turbet."

Yet when Saturn was the object of adoration, the head was uncovered in token that he was truth itself, and that all things lie naked before him. In the funeral

rites of parents, the sons had their heads covered, the daughters uncovered. To strike the head against the wall or door was a sign of extreme grief; and if any reliance is to be placed in the statement of Suetonius, this was done by Augustus himself, in concern for the loss of his legions: "Ut per continuos menses caput interdum foribus illideret." Hence the expression, so common in modern times, to knock one's head against the wall. To swear by the head was a solemn yet ordinary oath, understanding by it the noblest of the bodily members, the seat alike of intellect and of honour:

> "Per caput hoc juro, quod pater ante solebat,"

was the formula, as preserved by Virgil. The oath was a tremendous one, inasmuch as the swearer devoted his head, in case of perfidy or non-fulfilment, to the wrath of the gods:

> "Jusjurandum et ille juvavit, et expressit verba quibus caput suum, insciens fefellisset, deorum iræ consecraret."—PLINY.

CARNIFEX signified both *a butcher* and *the public executioner*.—The executioner, among the Romans, had not the rights of citizenship: he was forced to live in a low part of the suburbs. His acquaintance—even his look—was shunned by all but the vilest; it appears, indeed, to have been thought ominous. In this respect the Jack Ketch of England is the lineal descendant of the Roman *carnifex*. But is not the prejudice an absurd one? If honour were measured by utility, what citizen would be so much esteemed as Jack? Where is the profession which in this respect can be compared with his? The Greeks, too, were so blind to the well-being of the state, as to exile poor Jack beyond the confines of their city. They could not even name him by his calling; but they had sense enough to distinguish him by a more honourable appellation, the Public Man.

CASTRA, *camp*.—Though this subject cannot be either described or understood, without the aid of drawings, we must make a few general observations on it.

The use of camps is coëval with the art of war; for though Pyrrhus is said by Frontinus to have been the first who "totum exercitum sub eodem vallo continere instituit," the saying must not be taken in its literal sense; since the Greeks before the time of Homer, and the Romans at a very ancient period, had fortified camps. The form of the Roman encampment was square, with a gate in the centre of each side: hence there were four, each with a distinct name. On arriving at the place of encampment, the entrenchment was the first thing the soldiers minded,—a ditch, varying in breadth from five to twelve feet, in depth from three to nine, according to the comparative danger of the position, and the time the army was to remain. The earth dug out of the ditch served as a rampart, which in addition was crowned with stones or palisades; and, if the encampment was to be long, flanked with bastions and forts. These forts were eighty feet distant from each other. The wall or rampart had holes from which missiles could be directed against the enemy. The winter camps—those in which the legions passed that season—were constructed with great strength; while those which were designed only for a few nights, were comparatively rude and ill-defended. The former, both from their size and strength, might be compared to fortified cities. They had their streets running at right angles, being formed by strong ropes; and they had their squares or public places, with a market plentifully supplied with every thing necessary to the subsistence, the clothing, the comfort, and even the luxury of the troops. Each camp, too, had its hospital, its arsenal for armour, its shops for the supply of commodities between the market days, when the rustic population attended with their produce, and the tradesmen with their merchandise. The tent of the general occupied the centre of the encampment, in the midst of a square: to the left were those of his lieutenants: to the right that of the quæstor. The tent of the general was denominated the *prætorium*, in one part of which he administered

justice — for he was the judge no less than the military chief. The *quæstorium*, or quarter of the quæstors, contained the treasure of the army, and was well watched by sentinels. The tribunes had also their quarters near the *prætorium*, where their inspection could easily be extended over the whole encampment.

The Greeks were more scientific than even the Romans in the choice, the tracing, and the construction of their camps. Their first object was one which the Romans appear often to have neglected,—the choice of a proper position for their camp,—one strong by nature, and that might be still more fortified by art. From this circumstance, however, their camps could not have the same uniform shape, which was made to comply with the surface of the position. Whenever practicable, they preferred the circular to every other, and esteemed the angular the least, as affording more facilities to the assailants than the defenders. The circular had this additional advantage,—that from the centre, where the general with the flower of the troops lay, help could soonest be afforded to any point menaced by the enemy. In the centre, too, were the provisions, the altars of the gods, and the tribunal of justice.

CATADROMUS, a rope on which men or women danced or ran.—One end of it was fastened to the most elevated point of the theatre; another to a ring in the ground: the descent or ascent was accordingly precipitous, and always dangerous. Yet one ancient historian has the knavery to assert that an elephant actually made the descent, and the impudence to expect that his assertion will be credited. Nothing in the exploits of Sindbad, Gulliver, or Munchausen, can exceed this.

CATENA, *chains, fetters*, were placed on the ancient captives of war, and were of gold, silver, or iron, according to the dignity of the prisoner.—In general, the fetter was on the right hand, so that the left of the victor could hold his prize. Criminals, too, as may be readily supposed, were thus manacled; but if any one were unjustly so treated, and his innocence were fully

established, the manacle was not loosened in the ordinary way; it was *broken*, in token that the infamy of the accusation was also destroyed. This happened to Josephus the historian, who being unjustly fettered, the emperor Titus ordered them to be broken, observing: "Erit tanquam nec initio vinctus fuerit, si non dissolverimus sed inciderimus catenas." When slaves were enfranchised, they devoted their chains to the domestic *Lares.*

Cautio, *bail*, given both by defendant and plaintiff, that they would abide the decision of the court, and pay the costs: it was also a pledge that neither would employ perfidy or fraud.

Cedrus, *the cedar tree*, so common in the mountains of Syria, that ships were always built of it, because there was no fir, not because there was any thing in the wood supposed to be incorruptible: "At in Egypto," says Pliny, "et Syria, reges, inopiâ abietis, cedro ad classis feruntur usi." The sap of the cedar was used in embalming the dead, which it was believed to preserve from putrefaction; and in the same view other things were rubbed by it, as a preservative against worms. Hence we have a clue to the meaning of Horace:

> " —— " speramus carmina fingi
> Posse linendâ cedro,"

to denote the immortality of his verses.

Celeres, were three hundred youths whom Romulus selected as his guard, and the executioners of his mandates, ten from each curia.—These youths were of senatorial and patrician families, and served on horseback. They were commanded by three centurions, subject to a chief named *tribunus celerum*. "The body took its name," says Festus, "from the first tribune, Fabius *Celer*;" but the explanation of Dionysius is more natural, "that they were named *celeres* from their light armour and the promptitude of their motions:" possibly, however, the word, as Petiscus contends, "may be derived from the Greek κελης, Eol. κεληρ, *a horse*, as the *celeres*

were all *equites*, or horsemen; but why the Romans should have recourse to a foreign language in this case, is not very clear. However this be, one thing is certain,—that in war the *celeres* were the first to attack, the last to retreat; and that they were the foundation of the Roman chivalry.

CELLA had many significations, of which we shall select only two.—In the first place, it denoted the residence of the slaves, of whom each is said to have had one; but when a master had 2000 of such slaves, where was the house large enough to contain as many cells? This is another instance of the loose manner in which learned men describe the antiquities of Rome,—of their absurd credulity. When the number of slaves was small, each, no doubt, had his *cella*. The porters, who of course were slaves, had their cells or lodges on each side of the entrance; and if each had not a dog, there was at least one dog to each gate,—*canis ingens catenâ vinctus*. In the second place, the abode of each public prostitute was denominated *cella*, of which there was an extensive range contiguous to the Circus. Each *cella* contained the name of the inmate, with the price of admission: "Meretrix vocata es," says Seneca; in communi loco statisti, superpositus est cellæ tuæ titulus, venientes recepisti." The Romans have been called, what indeed they truly were, an abominable people; but we know not that in this respect they are worse than Englishmen. If the evil *must* exist—but *why* must it?—it may be regulated.

CENOTAPHIUM, *a tomb without a body*.—It was erected in memory of those who had perished in the sea, or when bodies had perished by some other accident. The custom appears to have been founded on the ancient opinion, "that until a soul had been enclosed in some sepulchre, it could not rest." Hence the number of empty tombs, to which the souls of the dead were invited. Thus Ausonius:

"Illi etiam mœsti cui defuit urna sepulchri,
Nomine ter dicto pœne sepultus erit."

And Ovid, who alludes to the desire entertained by lovers and friends, that if, through any accident, their bones cannot be united, the names of both may at least be inscribed on the same tomb:

> —— "inque sepulchro,
> Si non urna, tamen junget nos litera; si non
> Ossibus ossa meis, et nomen nomine tangam."

Censere, *to number, enrol, take the census*, &c.— Servius Tullius was the first to devise the census of the Roman people. "Servius prepared his constitutional innovations by a division of lands and of building ground for the habitation of the poor. His constitution, however, had no resemblance to a pure democracy, Property was adopted as the standard for apportioning the public contributions and franschises. To facilitate the intended general census, it was necessary to divide the mass of the people for a convenient survey. For this purpose the city was divided into four tribes; the whole domain belonging to it into six and twenty. Next was performed a general valuation of property. The whole number of able-bodied citizens was then divided into six classes. On the valuation of the property of the class, depended the tribute, the military accoutrements, and the place assigned in order of battle. The highest description of citizens were embodied into the cavalry. Each class was divided into centuries, which again were subdivided as *seniores* and *juniores*. The division by centuries was probably calculated so that an equal amount of property should be possessed by the members of each collectively. In voting in the *comitia*, not the number of heads, but of centuries, counted. On the other hand, the position of the military forces seems entirely to have been fixed by the numbers in each class, told by the head. The knights or citizens entitled by birth or wealth to serve on horseback, gave their votes apart in eighteen centuries: of these, the first six were reserved exclusively to patricians, while the remaining twelve were open to the wealthiest men of plebeian birth." *

* History of Rome (Cab. Cyc.), vol. i. p. 21.

This policy of Servius gave the preponderance of wealth over numbers. The whole number of centuries in the six classes consisted at most of 193 only; yet the first class, comprising men whose income reached 100,000 asses, had eighty of these centuries; the second, containing those whose property was 75,000 asses, had twenty; the third with 50,000 asses had also twenty; the fourth, whose property was 25,000, were also divided into twenty centuries; the fifth, divided into centuries was composed of those whose income was fifteen; and the sixth, which comprehended those whose property was below 11,000, and who had nothing at all, and which was consequently incomparably the most numerous, had one century only. As each important measure was carried by suffrage, the rich had consequently the majority of votes. On the other hand, however, the real burthens of the state fell on the rich, the centuries being taxed in proportion to their property. —A century, as the word implies, consisted of 100 individuals with a certain qualification of property. The centuries of each class were divided into seniors and juniors; the former being exempt from marching to the field of war, but were compelled to defend the city. This censorship devolved at first on the kings: under the republic, it was usurped by the consuls and dictators, until, finding their functions too numerous for their ability to discharge, they devolved it on officers created expressly for the purpose, and named *Censors*. This census, which must inevitably vary every time it was taken, was very irregularly instituted. It was taken four times by Servius; the fifth, by the consuls Octavius and Lucretius, two years after the expulsion of the kings; the sixth followed in ten years. The law was, that it should be taken every five; but we sometimes find seventeen intervening. This enumeration of persons and property did not include widows, or minors, or slaves; it did not comprise mechanics or merchants, who in fact were a species of slaves; and as it was

confined to Roman citizens alone, it entirely omitted the colonies.

The CENSORES, or *Censors*, to whom we have just alluded, were created A.U.C. 310.—The number was two, who were at first selected from the patrician order; but in about a century, the plebeians had the privilege of returning one. Two centuries afterwards, as the democratic principle acquired strength, it was not uncommon to see both censors of the plebeian class. They were elected in the Campius Martius, in a general assembly of the people. Their functions were not confined to the numbering of the persons and the registering of the substance of the people: they watched over the construction of public edifices, over the collection of the taxes, over the police of the city, over the conduct of the individuals, and numerous other things. As the subject is rather political than antiquarian, its elucidation must be sought in the elaborate works devoted to the Roman history.

CENTURION, the commander of 100 men.—There were, however, two centurions over that number: for the tribunes always nominated a second; that if the former died or were disabled, the company might not remain without a head. Each centurion nominated two sub-centurions.

CERA, *wax*, which the ancients used for the twofold purpose of sealing letters and of writing on.—The wax was spread in a liquid state over tablets, and a sharp pointed instrument called a *stylum* easily traced the letters required. When the tablets were filled, they could be tied up and sealed.

CIBUS, *food.*—The most ancient Romans are said to have made one meal only in the twenty-four hours; but this assertion appears to have no foundation in fact. *Ter cibum veteres die accipiebant.* In reality, as in the most ancient stages of society men were most devoted to bodily labour, nature could not possibly have stood one meal *per diem.* Four meals are enumerated by Athenæus, three by most other writers. 1. The first is

called by Homer αριστον, either because it was the *best* meal of the day, or because it took its name from αειρε, the beginning and rising of the sun: and this latter opinion acquires confirmation, by the fact that the first meal was always taken as the shades of night were passing away. 2. Δειπνον from δει πονειν, because after it men returned to labour or to war. It appears to have been taken at eleven o'clock in the morning. 3. Δορπος, or evening meal, before retiring to rest. The fourth meal of Athenæus lay between dinner and supper. Yet this author plainly intimates that four, nay even three, were not usual in the Homeric times, — that men were satisfied with two, αριστον and δορπος; but we may infer that before mid-day there was a slight refection, a hasty repast, as understood by δειπνον. The carving devolved on slaves, who were expressly taught the art under celebrated professors. Juvenal speaks of one Trypherus, who, when his pupils showed any awkwardness in the art, soundly cudgelled them with a branch of the elm: hence the expression *ulmea cœna*, as applied to his teaching. The same domestic did not carve indiscriminately every joint, or animal, or bird, but such parts only as he had been taught to cut. While the carving proceeded, musical instruments sounded; and from one instance we may infer that the motions of the knife were — in expert hands at least — regulated by the notes and flourishes. The Romans ate in public on three solemn occasions: at the funeral of some eminent public man; when public sacrifices were offered; when a public festival was given on account of some joyful event.

CINCTUS, *girded*, and spoken of a soldier whose loins' were always girt. — Hence, *cingi*, to be girt, meant the assumption of arms; and *cingulum deponere*, to lay them aside, to quit the service. The term is applied to the tunic which the Romans wore over the *toga*, and which, if not bound round the waist, must of necessity have embarrassed the motions of the wearer. To deprive a soldier of his *cingulum*, or girdle, was the deepest mark

of ignominy. By several Christian emperors the punishment was decreed on all who blasphemed Christ.

CINIS, *ashes.* See CADAVER.

CIRCITOR, an officer who made the rounds of the camp during night, to see if the sentinels were vigilant and at their posts.—They received their instructions from the tribune, to whom they made their report. Nor were they wholly idle during the day; since sleep was by no means uncommon during the summer heat, especially when fatigue was superadded. There appear to have been *four* in each army.

CIRCUS, a vast circular edifice with seats, constructed for the exhibitions of the public games, and for the accommodation of the spectators.—The feats of the gladiators, wrestlers, racers, &c., were performed in the arena below. The number of spectators which the Circus Maximus was able to contain, was prodigious: 150,000 could sit on the gradually ascending seats in the time of Dionysius; 260,000 in that of Pliny; and 345,000 in that of Aurelius Victor. But this species of building—for Rome had several—is so well known to the most ordinary schoolboys, that we need not dwell on the subject.

CITHARA, *a harp* or *lyre,* a favourite instrument among the Greeks.—Its invention is of so high antiquity, that it is ascribed to those fabulous personages, Orpheus, Amphion, and Linus. Terpander raised the number of strings to seven; Simonides added an eighth; Timotheus a ninth. It was used at all public festivals, in the theatre, and at private entertainments. Excellence in the art was so much esteemed, that there was scarcely an honour which it could not command: often statues were erected to the player; he wore a purple robe; in the theatre he had on his head a crown; and the audience were often known to rise in testimony of applause on his appearance.

CIVIS, *a citizen.**—To commence with Rome. In

* A full elucidation of this important subject must not be expected here. As one peculiarly historical, it should be sought in the histories of Greece

the full meaning of the word, three circumstances were necessary to constitute the *civis*: residence in the city; incorporation in a tribe; eligibility to public charges and dignities: where these three accidents met, the man was *pleno jure civis*, or *civis ingenuus!* If a stranger repaired to Rome and obtained leave of residence, he was not a *civis*, because he was not incorporated with a tribe. If a slave were enfranchised, he was indeed aggregated to a tribe; but as the *libertus* was not eligible to honours or charges, he was not a *civis*. The free citizens who belonged to a tribe, and who were so eligible, were not yet *cives ingenui* unless they resided at Rome. Hence a man might be *civis* without being a citizen of Rome. The advantages of the citizen were manifold. 1. He was incorporated in a tribe, enrolled in a century, had the right of suffrage, and might himself be elected to the offices of the magistracy. 2. He could not be whipt, nor be fettered, nor condemned to death, without the judgment of the people. The first punishment, that of stripes, was peculiar to slaves; it had indeed been formerly inflicted on the *civis*, but the *leges Porcia* and *Sempronia* had exempted him from the humiliation. Hence the indignant exclamation of Cicero against Verres: "Cædebatur virgis in medio foro Messanæ civis Romanus — O lex Porcia, legesque Semproniæ!" Hence, too, the remonstrance of St. Paul, when scourged by order of the governor. If the apostle was not resident in the city, still he was *civis municeps*, though not *civis ingenuus*, and was entitled to this and the preceding privilege. 3. He was enrolled in the legions, and shared in the prizes and rewards distributed. 4. He had boundless powers, — that of life and death, over his children. 5. He had the right of adoption, and of wearing the *toga*; the distinctive mark of a *civis ingenuus*. 6. He alone could inherit the property of a Roman; for

and Rome. For general purposes, the condition of the civis at Rome may be sufficiently understood from the "History of Rome," in the CABINET CYCLOPÆDIA. That of the Grecian civis will no doubt be equally well explained in the "History of Greece."

strangers, though citizens, were excluded from all successions. When, in the time of the republic, citizenship was conferred on the inhabitants of a town or country, the act generally constituted the *municipes*; but did not confer all the privileges enjoyed by the inhabitants of Rome itself. The *municipes* lived under their own laws, but were not entitled to the *Jus Quiritium*, which was the most enviable privilege of the *civis ingenuus*. In other respects, however, each municipal city resembled, in its government, and police Rome: it had its *decuriones*, its senate, its decemvirs, who were a sort of consuls, its censors, its separate administration and revenues. The *civitatis municeps* was an especial grace to some city or state in close connection with Rome, and remarkable for its fidelity. We may add, that this privilege was generally conferred by the Roman people alone, assembled in their *curiæ*; but that when the republic was subverted by the empire, it was usurped by the sovereign. In the second period it was often venal; though there are many instances in which it was conferred as the reward of zeal or fidelity. — A third species of *cives* were the *coloni*, or inhabitants of the cities colonised by Romans alone. They were usually ranked among the *cives municipes*, yet on account of their origin they had some privileges not granted to the latter. For instance, they were governed by the Roman laws; and they were subject to no other taxes than a fifth of the produce of trees, a tithe of grain, and a certain small sum per head for large or small cattle; and they had a local government exactly formed on the model of that in the parent city, — a senate, *equites*, decemvirs, censors, ædiles, quæstors, priests, augurs pontiffs, &c. In short, their government might almost be called *identical* with that of Rome; while the municipal government *resembled* it. The barrier between the *cives Romani*, the *cives coloni*, and the *cives municipes* was, however, gradually lessened by grants of the emperors, until, by a general edict of Constantine the Great, all distinctions were re-

moved, and every subject was declared a citizen.— See Jus.

In Greece, the honour of citizen was sought by strangers and slaves with equal ardour, and was equally esteemed by those who possessed it. At Athens, they who held it by right of birth, that is, whose parents on both sides were free, were not admitted without much formality; and as the honour was often disputed, parents were anxious to procure the registration of their children at an early age. The period of admission is not very clear; probably it was five, certainly it was before the completion of the seventh year. The inhabitants of all Attica, Athens among the rest of the towns, were divided into ten tribes; each tribe being sub-divided into three φρατριαι or communities, each community into thirty γενη or families. Again, the citizens of each φρατρια or curia were classed, according to their relative property, under three heads. The first class of each tribe comprised the richest; the second, those who were less rich, but who were still qualified to equip a horse for a campaign; the third, the poorer classes, yet not descending so low as those who had no property, and also lived by labour. Hence it was the duty of the parent to procure the enrolment of his son in the *curia* and tribe to which he belonged. The ceremonies of admission were solemn. After one day of feasting, and one of religion, the young candidates, whether male or female, for the honour of citizenship, were presented to the assembly of the φρατρια; each with a sheep for sacrifice. While the fire consumed the sacrificial parts, the parent advanced, and holding his son by the hand, made oath that the child was his, and born in lawful wedlock of an Athenian woman. The suffrages were then taken; generally by the throwing of black and white beans into an urn. If the white predominated, the child was entered in the register of the φρατρια; if the black, he was rejected. But as this rejection might possibly spring from other causes than the suspected illegitimacy of parents or child, an appeal lay to the

magistrates, who rigorously examined the case, and decided according to justice.— The child was now a free-born Athenian; but, in the proper meaning of the word, he was not yet a citizen; he had still to be twice registered before he was so *pleno jure.* The second period of his registering was on attaining his eighteenth year, when he was admitted amongst the εφηϐοι, or militia of the country. Here, before the altars of the gods, he engaged by oath never to dishonour the arms of the republic; never to quit his post; to sacrifice, if necessary, his life for the common weal; and to leave it, if possible, more prosperous than when he found it. During the two following years, however, he did not leave Attica. The first year he passed in his own φρατρια, in learning the military discipline: at the end of this period, having received his lance and shield, he was sent to garrison the fortresses on the frontier. The second year expired, being now twenty, he appeared before the men of his δημος, or district; of which Attica contained 174. This meeting was more numerous than the preceding one of the φρατρια. Here the suffrages were taken: and if favourable, the name of the youth, and that of his father; his γενη, or family; his φρατρια, or community; his δημος, or tribe; with the name of the chief archon both of the present and of the preceding year; were inscribed. From this moment he was *pleno jure* a citizen, and eligible to the offices of magistracy.

Clamor, *a cry,* raised by the Roman soldiers on several occasions; especially in reply to the harangue of their general, and when attacking the enemy.— In the latter case it was supposed both to raise their own courage and to frighten the enemy. And here it was not left to the discretion of the soldiers; it was positively enjoined. Cæsar blames Pompey for neglecting to enforce it at the siege of Pharsalia; and Crassus severely reprimands his own men for raising too feeble a *clamor,* after the charge had been sounded. What the peculiar war-cry was, or even whether there was

one peculiar, would be vain to enquire. We only know that it varied on some occasions.

Clarissimi, *most illustrious*,— a title applied to senators as early as the reign of Tiberius and subsequently to consuls, proconsuls, and even inferior magistrates. *Clarus*, the previous title, was too humble for men in the time of the empire.

Classis, in its ordinary acceptation, signifies *a fleet*.— The origin of the word has been deduced from *Classici*, the men who constituted the first class of Roman citizens, and who are said to have been the first to equip vessels at their own expense: "Classici dicebantur primæ tantum classis homines, qui centum et viginti quinque millia æris ampliusne censi erant." Men of the second and inferior classes were said to be *infra classem*. The word otherwise deserves notice as having given origin to the common term *Classics*, to denote the best writers of the Latin tongue. But before there were *classes navium*, there were *classes equitum*, and *classes clypeati*, the highest of land warriors. Even at a later period, long after the institution of fleets—*classis præcincta* signified an army ranged in battle array, and ready to engage. And it is certain that these noble or choice troops were the first who manned the vessels.—*Fleets* are of great antiquity. Semiramis is said to have equipped the first, which she manned with the best of her troops. Among the Greeks, the same honour is paid to Minos. The Phœnicians were renowned for their fleets,—the natural result of an extended commerce; and after them the Carthaginians had the sceptre of the deep. Their example was followed by the Romans, who in the first Punic war constructed a fleet to oppose their rivals. Subsequently they had several. The *classis Alexandrina*, which was instituted by Augustus, was employed to bring the *canon frumentarius* (see Canon), or yearly revenue of corn, from Egypt. The *classis Africana* brought the corn from the rest of Africa. There were *classes* also on the coasts of Gaul, and on those of Italy, to protect them against unexpected assailants.

CLAVIS, *a key*.—Nobody has discovered the origin of this instrument. Eustathius, the celebrated commentator on Homer, ascribes the invention to the Spartans. But there were bolts long before keys—probably from the very infancy of society. When the bride was first brought to her husband's house, the keys were delivered to her by him—in token that she had thenceforth the controul over his household; and the undisputed disposal over every thing within his doors, with the single exception of the wine-cellar, the keys of which were never delivered to her. Was he afraid that she would get drunk? Or—a more probable hypothesis—as the wine was peculiarly the property of the men,—did he intend that it should remain at his own disposal for the use of himself and his friends,—that he and they might indulge to excess without the knowledge of the wife?

CLAVUS, *a nail*.—*Clavus annalis* was the nail which the prætor, the consuls, or the dictator, annually drove into the right side of the altar in the temple of Jupiter. The ceremony took place on the 13th of September. In its origin it was merely intended to serve as an enumeration of the years A. U. C.,—an expedient which, in an age of ignorance, might be allowed:—"Quia raræ in eo tempore litteræ erant, notam numeri annorum fuisse ferunt." When literature, and the laws of calculation, became more general, the ceremony was still retained; but then it was converted to a religious use. It was supposed to possess some inherent virtue against public calamities; and the ceremony was so important, that, as we have before observed, the prætor, the consuls, the dictators—the heads of the republic—were not thought too noble for it. We must, however, add, that the *dictator* who drove the nail was not necessarily the head of the state, since a functionary of that name was elected expressly for the occasion.

CLAVUS, also signified a purple band fastened to the tunic, and worn by knights and senators, yet much narrower for the former than for the latter. Hence

Augusti clavi was the distinguishing badge of the *equites*; *laticlavi*, of the senators. The distinction was often granted to other men as the reward of merit, — to the governors of provinces, generals, public magistrates, &c.; and was as eagerly sought as the blue riband or the garter in a country nearer home. Men are but overgrown children: a bauble will satisfy both.

CLEPSYDRA, *a water time-piece* to show the passage of the hour. — The construction was simple:— A glass vase was filled with water: at the bottom was a very small hole, which suffered it to escape drop by drop; on the sides was a gradually descending scale of hours from 12 to 1; so that as the water subsided, a needle fastened to a cork, and floating on the surface, indicated the hour. This invention, it may be readily supposed, was a very rude one. In the first place, the heat or cold of the atmosphere accelerated or retarded the dropping. In the second, when the vessel was full of water, and the pressure was the greatest, the dropping was more rapid than when it was half full. The Greeks had this strange time-piece long before the Romans; but its construction was somewhat different. They used it at the theatre, at the bar, as well as in private houses.

CLIENTELA, the relation between the protector and the protected in civil life: the former was denominated the *patron*; the latter, the *client*.—The duty of the former was to assist his client with his advice and his interest; to defend him when oppressed or ill-treated; to answer for him, or to prosecute his cause, before the tribunal of the judge; and, in general, to do for him what a generous master would do for a faithful servant, or even a father for a child. This obligation, it will readily be inferred, was not gratuitously assumed: there were also duties on the other side. To undertake nothing without the sanction of the patron; to vote for him whenever he was a candidate for the popular suffrages; to contribute something towards the dowry of his daughter; to effect his ransom, and that of his children, when prisoners of war; to assist him, when

necessary, with money or personal services, were among the chief obligations of the client. Neither could prosecute the other before a judicial tribunal; neither could give evidence against the other, or enter into a compact with the enemy of the other. Severe was the penalty decreed against all who violated the sanctity of the engagement: they might be killed with impunity, as acceptable victims to the god of hell. Clients, in fact, were held dearer than all relations, except children: and patrons were more honoured than any, except parents. Whence arose this, to us, extraordinary relation between two individuals in different ranks of life, unconnected by family ties, often total strangers prior to the formation of the connection? It may be clearly traced to a period when there were but two classes of society,—the lord and the slave. As the latter was the property of the former—as he was *res, non persona,* and had no existence recognised by the law—he could have no rights, no interests of his own: his rights, his interests, his labour—all he had, and all he was—were the undoubted property of his owner. Hence, any injury that he sustained, affected his owner more than himself; and that owner never failed to interfere. Society could not always exist with this one broad line of demarcation. When enfranchisement was adopted—when the *libertus* was permitted to labour for himself, subject to certain obligations towards his patron—new modifications were introduced into the social state. If the *libertus* was secured in the profits of his industry, save a defined return to this patron, still, as he was sprung from the servile class, the law could not recognise his existence: he could not appear in a court of justice; he was merely the representative or agent of his patron, who was expected to answer for his deeds, and to enforce the claims which he might have on others, whose interests were regarded as of more importance than his own. The system would, in the progress of time, receive ameliorations, until the dependence on one side ceased to be onerous. But as the obligations were

equally formed, so the advantages were as much in favour of the client as of the patron. If a mechanic or tradesman arrived from some other city or country, the aristocratic community of Rome refused to receive him until he obtained a patron; and one he was compelled to find on the usual conditions. If this poor and perhaps unprincipled man, it was argued, offend the law; if he injure an individual or society, — and let us remember that at such a period, theft, violence, murder, were crimes of perpetual recurrence, — he is too poor to pay the pecuniary compensation awarded by the laws; but shall he, therefore, escape with impunity, or with stripes or fetters, or even death? The idea was repugnant to the notions of men; and it was resolved that each individual of the humbler classes should have some resident freeman as his surety that he would live according to the laws. Hence the relations between patron and client — relations which originated, perhaps, in the bosom of the Germanic forests: at least in many of the ancient codes of that country we read of them; and Tacitus, like Cæsar, bears testimony to their existence. — Such we believe to have been the origin of patron and client. In process of time, the institution gradually lost its ancient spirit. When whole people placed themselves under the protection of some powerful Roman family, as the Sicilians under the family of Marcellus, and the Allobroges under that of Fabius, the tie by its looseness was of necessity weakened. At length it degenerated into a mere formality, and was discontinued, except in cases where dependents, under the name of clients, were really paid to attend their patron. It was, however, revived in the middle ages by the feudal system, with such modifications as suited a religion hostile to slavery in the more obnoxious forms, and a different state of society.

Clypeus, *a shield, a buckler*, differed from the *scutum* in this, — that it was *round*, while the latter was *oval*, and of metal, while the latter was generally of wood or leather, and was in addition much smaller than the

scutum. It is not our intention to enter into a description of this piece of armour, which, indeed, could not be properly understood without the aid of drawings; and the subject has been sufficiently elucidated by writers on the military antiquities of Greece and Rome. We may, however, observe, for the information of the juvenile reader, that the custom of engraving on the *clypeus* the actions of the wearer, and those of his ancestors, led to the armorial bearings of the middle ages:

—— "Clypeoque insigne paternum
Centum angues cinctamque gerit serpentibus hydram."
VIRG.

The Roman soldier had on his buckler his own name, the name of his cohort, and century. After the war was over, they were often suspended in the temples, as an offering to the gods in gratitude for a successful campaign.

The *Clypeus* was also a large metal disk, on which were engraven the effigies and exploits of heroes, and which, as votive offerings to the memory of illustrious men, were suspended in temples.

CŒLIBATUS, *celibacy,* a state held in little respect among ancient nations.—In Sparta, the bachelor was subject to many humiliations, and received no honour even when age had furrowed his brow. "I will not rise before *thee,*" said a young to an old Spartan at a public entertainment, "because thou hast no children, who, when I am old, may return the same respect to me." The Romans, under the censorship of Camillus, first levied a tax on *eos qui ad senectutem cœlibes pervenerant.* It does not, however, appear that any other than a pecuniary penalty was decreed before the *Lex Julia,* which was as severe on bachelors as it was favourable to parents who had a numerous offspring. This law was abolished by Constantine, as inconsistent with a virtue so highly extolled in the sacred writings.

COEMPTIO, *a reciprocal purchase.* See CONNUBIUM.

CŒNA, *supper,* was the chief meal among the

Greeks and Romans, — doubtless, because, the fatigues of the day being over, there was relaxation. The ordinary hour at which it was taken was three o'clock in summer, and four in winter. It was preceded by the bath; a robe called *synthesis* — lighter and shorter than the rest, — was assumed; the sandals were put off; and the guests reclined on the couch. (See ACCUMBERE.) If, anciently, the repast was simple, it was not so in the flourishing times of the republic, still less under the empire. Formerly a plain dish of boiled meat, honey, cheese, eggs, &c. satisfied the call of nature: *now*, three courses at least were necessary to the table of every man of condition. There was the *ante-cœnam*, which consisted of such light matters as had a tendency to whet the appetite. There was the *caput-cœna*, or second course, which was the main one, consisting of the choicest dishes,—flesh, fowl, fish, &c. — cooked in an endless variety of manners. The third and last consisted of pastry and fruits. A king of the feast was elected, who regulated the number and size of the cups, and the continuance of the entertainment. Vocal and instrumental music, dancing and harlequin exhibitions, tales and recitations, were admitted in turn to enliven the scene. The *cœnaculum*, or supper-room, was always, or at least very generally, the highest apartment in the house. Often the country-house had a tower far exceeding the rest of the building in altitude, and at the summit of the tower was the *cœnaculum*. But this was only in summer, when to the pleasures of good cheer were added those of an extensive prospect over the neighbouring country. The winter *cœnacula* were less elevated. The supper was often protracted by gourmands, and those who were fond of society, far into the night. Hence Horace:

"O noctes cœnæque Deûm."

COGNITIO, the cognisance of a suit by a superior magistrate.—The *cognitio prætoria*, or that assumed by the prætor, was two-fold, — *domestica*, and *popularis*

or *publica*. The first, which only concerned cases of inferior moment, he was allowed to institute at his own house: the parties were introduced by his *cubicularius*, or chamberlain, and he decided from the evidence. The *popularis*, which regarded the most important cases, took place in the chief city of each province; the day on which the tribunal would be held, being notified so far previously as to allow time for suitors in the most distant angle of the province to assemble. The place chosen for such convention, or assemblies, was always one conveniently situated, both as to its central situation, and the roads leading to it. The *time* when such conventions were held, was generally winter, when the governor was not likely to be occupied in war. The prætor or proconsul did not hear and decide alone: he was always assisted by an advocate, and by the counsel of the wisest and most distinguished men in the province. And well that it was so; for, in general, there was no appeal from his decisions.

COGNOMEN, *a surname*, which was sometimes personal, sometimes hereditary; sometimes derived from accident; at others from deliberations; generally from some personal or family characteristic, or from some exploit. Most had one surname only; many had two; a few had three; a very few four. — See NOMEN.

COHORS, *a cohort*.—The number of soldiers comprised in a cohort seems to have varied under the republic and the empire; in the former case to have been taken for 120, in the latter for 500 or 600 foot soldiers, according to the strength of the legion. *Ten* cohorts made a legion; and three *centuriæ*, or *manipuli*, a cohort. Each cohort was ranged in three lines, according to the arms of the men in each *centuria*: the one consisted of *hastiarii*, the second of *principes*, the third of *triarii*. (See AGMEN.) Though cohort was generally applied to a battalion of infantry, *turma* to one of cavalry, we sometimes read of equestrian cohorts: but this is a misnomer; for even the half at least of the men were on foot. In the first cohort of

each legion were always 130 heavy-armed horsemen. The *cohors prætoria*, commanded by the prætorian prefect, has obtained a melancholy immortality in the annals of the empire. Originally intended as a body-guard of the prætor, and consisting of foot and horse, the institution was adopted and amplified by the emperors. Designed as their personal guard, and the guard of their families and palaces; raised to 9,000 or 10,000 men, and provided with double pay; this formidable body soon learned to despise or to hate its nominal masters, to dethrone and elect sovereigns at its pleasure, and often to place its own general on the throne.

COLLEGIUM, a name given to a corporate body. The Romans had many such bodies: the *collegium augurum, pontificum, aruspicum, quindecemvirum*, were the four chief: but there were also *collegia artificum et opificum*. divided according to their respective crafts, each governed by a præfect elected by themselves. In them may be found the germ of our Anglo-Saxon guilds, and of our modern corporations.

COLONIÆ. See CIVIS.

COLOR, *a colour*.—The colour *albus* was among the ancients the symbol of innocence and of joy. Hence white was worn on all public rejoicings, and lucky days were marked with a white stone. *Color niger*, on the contrary, or *black*, was abominated: it was employed to designate unlucky days; and, as *homo albus* signified an *honest*, so *homo niger* was used for a *wicked* man. (See CANDIDATI.) The early Christians adopted the universal notion, when they clad their neophites and children at the baptismal font in the colour of purity. For the same reason, too, it was the colour of the priestly garb in the Roman Catholic church. Why do the rural clergy of the church of England use *black* gowns? Why is *black* the ordinary habit of all clergymen? As emblematical of affliction for the sins of men? We believe not. *Black* was anciently worn by many pagan priests when offering sacrifices—no

doubt to prevent their garments from being sullied by the smoke; and it has been retained ever since.

Colus, *a distaff*, which, with a quantity of wool, was borne before the bride to the nuptial bed, in token of the industrious state which she had just assumed.

Comitia, assemblies of the Roman people when their suffrages were required.— It is, however, useless for us to enter at length into a subject which is the peculiar province of the historian, and to which sufficient justice has been done in a work connected with the present.* We shall here only observe that there were three different manners, at different periods, of convoking the people. 1. The most ancient, attributed, like all other ancient things, to Romulus, was by *curiæ*, of which he formed thirty, or ten to each of his three tribes. Whether the word was derived from *curare*, since the head of each *curia* was required to preside over the sacrifices, is doubtful: it may as well have arisen from the poll, the *curia*, where the business of each district or class was transacted. 2. The convocation by *centuries* was, as we have before seen, the work of Servius Tullius. 3. The tribunes of the people, perceiving that these *comitia centuriata* were, as Servius had evidently intended, too favourable to wealth, and regardless of numerical preponderancy, procured, in 265, the adoption of the assemblies by tribes. These *comitia tributa* gave the people an overwhelming preponderance — assigning to number what had before been at the disposal of dignity and wealth.

Confarreatio, an ancient form of espousals among the Romans; so called, because the two parties, — often the female, in the presence of ten witnesses, placed herself in the arms of the man, — ate together a cake composed of farina, salt, and water, which appears to have been blessed by the priest at the conclusion of the sacrifice offered on the occasion. — The three materials — farina, water, and salt — being kneaded together and baked so

* See the History of Rome, vol. i. Cab. Cyc.

that the parts could no longer be separated, were intended to show the indissoluble connection of marriage.

CONNUBIUM, *marriage*. (See NUPTA.)—The marriage ceremonies of different people it would be tedious to describe, since they varied not only with the country, but at different times in the same country.* We may add, that some of them were too gross to be admitted into a volume intended, like the present, for young scholars. Some regulations respecting the state may, however, gratify curiosity.—It was the custom of antiquity that people should marry their equals, and that ill-assorted marriages should be declared invalid. In Rome, citizen was to marry with citizen, patrician with patrician, the free with the free, &c. That the natives should not even marry with strangers who came to settle in the city, was bad policy: that patricians should not be joined with plebeians, was worse; since it not only engendered a feeling of dislike between the two classes of society, but it prevented the poor noble from improving his circumstances by connecting himself with the daughter of a rich citizen. Through the efforts of the tribunes, supported by the whole body of the people, the odious distinction, A. U. C. 306, was abolished.—In some parts of Greece there seems to have been less rigour in this respect. The Athenian, indeed, who married any other than an Athenian, had the mortification to see his children condemned to slavery. This law, however, was impracticable, and was as short-lived as that of Rome. Another was more easily kept. In some countries, if a freeman married a slave, he was condemned to death; in others, he was reduced to the same servile condition; in others still more lenient, the offspring only were condemned. In general, however, the man who thus degraded himself was ranked among the lowest and vilest of society. And unequal unions, even among the free, were visited with

* The popular works of Potter and Adams render it useless for us to enter on the subject. Our object is to notice what has been either wholly overlooked or very imperfectly treated by those writers.

penalties. We are told, that in Sparta, the man who contracted an ill-assorted marriage might be publicly prosecuted: yet this law, as quoted by Plutarch, scarcely harmonises with the character of that people. Where the free-born were held to be equal, and where money was despised, what room for distinction? especially as the grand object of the Spartan legislators was to rear a robust, hardy, self-denying race of defenders for the state. From a passage in Athenæus, we learn that, *anciently* at least, this people were so indifferent to the accidental circumstances of riches or station, that it was usual for marriageable girls to be enclosed in a dark room, and for each young man who was introduced to select at random her whom he was to espouse. Yet this singular custom would scarcely agree with the law or usage which appears to have directed the *time* of marriage,—thirty in men, twenty in women. But the subject is full of difficulties; for though the object of such a law was manifestly the procuring of a vigorous offspring, we find instances enough of aged men with young wives. It was probably the belief that such wives would be unfruitful, that induced the Spartan legislators to pass another strange law, by which the old man, who had no issue by his young wife, was compelled to introduce a young friend into the bed of his wife, and adopt the issue as his own. We are also informed, that if a bachelor wished to perpetuate himself or his offspring, he might borrow the wife of his friend for the purpose. Not only this abominable people, but even the philosophers of other states, wrote strangely about the dearest of ties. In his republic, Plato enjoins that the names of the men and women arrived at a marriageable age shall be thrown by the magistrates into an urn, and that the name drawn by any party shall be the husband or wife of that party. Lamentable is the wisdom of man, when he deviates from the usual course of nature and experience, or is unacquainted with the laws which God hath promulgated for the human race! We may smile at the absurdity

of the preceding regulations; the wickedness of the following will excite a very different feeling:—"The offspring of these marriages," says Plato, "shall immediately after birth be taken from their parents to some receptacle prepared for all children: thither the mother shall repair to suckle first one and then another of the infants, ignorant which is her own: so each of the children may reverence each of the mothers as its own; and each mother, uncertain *which* of them is the fruit of her own womb, may look upon each *in that* light. When the object of such unions is gained, viz. when the husband and wife, by producing a child, have satisfied the claims of the country, they shall be separated, shall be declared single, and, after a short interval, shall be again united by lot under the auspices of the magistrates. By this means," says the philosopher—by this perpetual succession of marriages and divorces—each woman will successively belong to several warriors." When the age, however, of child-bearing is past, as choice must then be a matter of indifference, he graciously permits them to form what ties they please, provided they do not marry their own offspring. But how is this to be avoided, according to his system of removing the new-born infants to a common hospital? In such a case, the only guide for a man or woman is to avoid marrying with any one born during the year which witnessed the birth of *their own* child. Let the man, for instance, unite with a girl born a year before or a year after the birth of his infant. This obligation on parents of regarding each the child born at the same time as their own, as possibly the issue of their own loins, is viewed with much complacency by the philosopher, since it not only unites all the children or parents of the same state, but places all the children in the tender relation of brothers and sisters. In fact, there would be a double tie; for the man might, and often would, marry his sister.

The *time* of marriage varied. In Sparta, as we have before observed, it seems to have been thirty in the

men. Plato also approved thirty; and in this he probably followed Hesiod; but Aristotle thought the age too young, and preferred thirty-seven; while the Athenian laws are said at one time to have enjoined thirty-five. In regard to the female, who so much sooner reaches maturity, and so much sooner passes it, the time was of necessity earlier. Aristotle approved eighteen; the old laws of Athens, twenty-six; those of Sparta, twenty; Hesiod, fifteen only — if, indeed, the passage,

"Η δε γυνη τετορ ηβωη, πεμπτω γαμοιτο,"

is to be literally understood. The Romans had no precise age for nuptials, which appear to have been regulated by the will of the parties. A law, indeed, of Augustus, provides that they shall not be celebrated too soon; but in Rome, the female was in his days considered marriageable at twelve. In like manner it was not *anciently* allowed to marry too old. A sexagenarian was not allowed to take any woman of fifty, — as much younger as he pleased.

Of the *prohibited degrees* there was some variety among the ancients. In Greece, as well as in Rome, it was reputed as infamous for brother to marry with sister, or son with mother: but this was only true of children by the *same father and mother*; for we have instances on record, in which brothers married their half-sisters. The Athenians were forbidden to marry sisters by the *same mother*, but not by the same father with a different mother; doubtless, because the degree of kindred between the *mother* and child was thought nearer than that between *father* and child. On the other hand, — so variable is human opinion! — the Lacedæmonians tolerated the marriage of children by the same mother, if they had different fathers. In Athens, the brother was in a manner *invited* to take his half-sister; since, if he did not, he was compelled to provide her with a dowry.

Before dismissing this subject, we may observe that

concubinage was common both in Greece and Rome, and there were various classes of concubines. In Greece, as among the ancient Jews, even a married man might also have his concubine; but then she was not to be a free-born *native*—she must be a slave or a foreigner. Of the antiquity of concubinage, we have proof in the example of Achilles with his Briseis and his Diomede; of Agamemnon with Cassandra; but that the wives were jealous of the connection appears from the revenge of Clytemnestra. To preserve peace at home, the more prudent—we cannot call them the more chaste, for *this* virtue was unknown to the men of pagan times—sometimes refrained from such an intercourse with their female slaves or captives. Thus Laertes, though fond of his slave Euryclea, would not take her to his bed lest he should offend his wife. The woman of free condition who surrendered herself to one single man, the freedwoman who became the mistress of her patron, if that patron were single, incurred no censure; but if the man married and had children, the issue of their connections could not inherit *his* property conjointly with their legitimate brothers, though they might inherit *hers*. In other respects they were publicly acknowledged, nor does their birth appear to have been much of a stain. This custom of bachelors taking women *for a time*, and not *for life*, of taking *concubines* and not *uxores*, was certainly not unknown in the Christian church. If it was reluctantly tolerated, still it existed. Was the connection preceded by a religious ceremony? was it a sort of marriage for a *time*? or was it tolerated only by the *civil*, while it was condemned by the *canon* law? To us it appears that there was really a kind of *marriage*; but as the woman was always of inferior rank—for no one of equal rank would consent to form such a connection—that union was not recognised as binding by the Germanic law: it could therefore be dissolved at the pleasure of the parties, but neither of them could form a similar connection after the separation; either they must remain continent, or marry. If they

had male children, and wished those children to inherit, they were not forbidden to marry each other; but in this case the letters of the sovereign seem to have been necessary to render the marriage a valid one: this, however, was the custom in the middle ages, rather than at a remote antiquity. Yet, in the early times of the Roman republic, a woman might cohabit with a man, her equal, during twelve months, at the end of which time the law regarded her as his wife. In fact, the *usu captæ mulieres* was one of the three ancient methods by which marriage was effected; the first was CONFARREATIO, which we have already explained; the second, COEMPTIO, requires little elucidation. The man gave a few pieces of money to the woman he designed to make his wife; doubtless, from the ancient notion that wives were but a superior kind of slaves, and as such purchaseable like any other commodity: at the same time he asked her whether she was willing to become the mother of a family; and having answered *yes!* she demanded whether he also engaged to become the *father* of one: the money being delivered, and the answer being returned in the affirmative, the contract was completed. "Itaque mulier," says a commentator of Cicero, "in viri conveniebat manum, et vocabantur hæ *nuptiæ per coemptionem*." The third form of marriage, *usu captæ mulieres*, we have explained. But these rude customs were laid aside in the latter days of the republic, and the rites of marriage were made solemn, religious, complicated, and emblematical of the duties involved in the state.

CONSECRATIO, the dedication of a thing to the gods, was practised in various manners, according to the nature of the case.—The most singular was the *Consecratio Pontificum.* He who was destined to the high dignity of pontiff, was made to descend, in his sacerdotal garments, into a deep ditch, which was covered with planks of wood, with holes here and there perforated. A bull prepared for sacrifice was solemnly conducted to

the place; and while standing over the pit, the knife was plunged into the animal's neck: the blood which escaped through the orifices of the wood fell on the head of the pontiff, who with it carefully besmeared his eyes, nose, ears, and even tongue. After this precious ceremony, the man was raised from the pit, fully sanctified, —*in æternum renatus, born again*, as the Methodists would term it. The holiness thus acquired, remained not to eternity, however, but twenty years, — a pretty long period; and at its expiration the *taurobolium* was repeated with the same gravity as before. Emperors were *consecrated* (see APOTHEOSIS), idols, priests, and temples, with rites so various as to defy condensation within our limits. Of temples, however, we may observe that, under the republic, they were dedicated by the pontiffs or magistrates elected by the people; under the emperors, by the sovereign himself, as in most parts of ancient Greece. To instance one example: in the year of Rome 247, the temple which Tarquin had built in honour of the Capitoline Jove was consecrated by Horatius Pulvilius the consul. On the appointed day, the college of pontiffs, the different orders of the state, and a multitude of people hastened to the temple, which was profusely ornamented with crowns, garlands, &c. for the occasion; the Vestal virgins, holding in the left hand a branch of laurel, sprinkled the outside with lustral water. The consul then approached — a pontiff on each side to direct him — and with his hands on each post of the threshold recited the prayer of consecration. The interior of the temple was then sanctified by the sacrifice of a victim; the image of the divinity to which the temple was dedicated, was anointed with oil; the altar was consecrated by the entrails of the slain victim, and the ceremony was completed.—The *Consecratio Maritorum* is less known. Disconsolate widows often paid the same homage to the images of their husbands as to those of the gods: thus we read of a Greek lady, who, having fashioned the image of her husband into the likeness of the god Bacchus, kissed and

prayed to it incessantly. Statius thus alludes to the custom:

"Quicquid fleverat ante, nunc adorat."

CONSUL.—Of this magistrate, who succeeded royalty in Rome, few require information: those who do, as the subject is peculiarly historic, are referred to a work connected with the present.*

CORONA, *a crown*, or *garland*, the use of which was very frequent among the ancients, and worn as an emblem of dignity, of merit, or of rejoicing.—Many were, if not the varieties, at least the names, of this ornament. 1. The *Corona Civica* was conferred on him who had saved the life of a citizen in battle by killing the adversary. It was held in the highest esteem; "militum virtutes insigne clarissimum," says Pliny. The wearer was exempt from all public contributions; and if he appeared at the public games, even senators rose to honour him. The *corona* itself was made of oak-twigs, probably on account of the facility with which this tree is found, and partly because it is sacred to Jupiter and Juno. 2. The *Corona Convivialis* was given to the guests by the master of the feast: it was generally of ivy, and was worn during the whole of the repast. By whom garlands were invented, and for what purpose, have puzzled the most learned antiquarians. By some it is ascribed to Prometheus, in token of his punishment for his kindness to men; by some to Janus; by others to Bacchus,—for no reason, that we can discover, except that ivy was consecrated to that god. Probably, as it was anciently used to distinguish the king of the feast, viz. the person chosen to direct the cups, the distinction was by degrees assumed by all the guests at table. It was significant of joy; for the man who indulged in the pleasures of the table soon thought himself as good as a king: and it was equally emblematical of silence; at least, when composed of *roses*, it afforded a perpetual

* See History of Rome, vol. i. CAB. CYC.

monition that whatever passed there should be kept secret. 3. The *Corona Muralis*, which was composed of gold or silver, and was in the shape of a wall, was conferred on the soldier who first scaled the walls of a besieged city, or who first entered by a breach. 4. The *Corona Navalis* was, for a similar reason, conferred on him who first boarded a hostile vessel: it resembled the figure at the prow of a ship, and was generally of the same precious metal as the *corona muralis*. 5. In like manner, the *Corona Obsidionis* was awarded to the man who had caused the enemy to raise the siege of a place. And there were many other crowns: the priest during sacrifice, the hero to whom a triumph was decreed, the victor in the public games, the soldier who had performed some feat of bravery, even the bust or sepulchre of the illustrious dead, had their crowns.

Cothurnus, a covering not merely for the foot, but for the greater part of the leg, and anciently worn both by men and women.—It was in use in the heroic ages; and for this reason it was subsequently a part of the theatrical costume. Hence *cothurnus* and tragic actor were synonymous; and by a natural figure, the word was applied to a pompous, inflated style:

"Sola Sophocleo tua carmina digna cothurno."

Crepitus, the sound made by the opening or shutting of the door.—Why the doors of the ancients, which turned on hinges, were so disagreeably noisy, has surprised many writers. In Greece, at least, where the doors opened into the street, there was some use in the noise; since, by warning the passer by, it put him on his guard.

Cruciarius, one condemned to death on the cross.—The culprit was first beaten with stripes, either in the *prætorium* or on the way to the place of execution. He was compelled to carry the cross on which he was to suffer: "Et corpore quidem," says Pliny, "quisque maleficorum suam affert crucem." Arriving at the place, he was stripped of his garments: he was then either nailed

by the hands and feet to the cross before its erection, or after it. If the body was too heavy to be supported by the nails, cords were used in addition. This was a lingering, and therefore a horrible, death; but rendered more so by other circumstances. Often the birds of prey flocked to the suspended culprit, and plucked away such parts of his flesh as they preferred; or if the cross were not very elevated, the same friendly office was performed by dogs, or wolves. Sometimes a merciful bystander pierced the body with a spear, and thus ended the lingering torments of the sufferer. At other times he was stifled by the smoke of a fire expressly lighted for the purpose at the foot of the cross; or the torments were ended by burning. If no birds or beasts of prey arrived to devour the carcase, it was suffered, like a wretch on our gibbets, to drop piece by piece until nothing remained. "Suffixorum corpora crucibus," says Seneca, "in suam sepulturam defluunt." To this cruel and barbarous death, which Cicero calls "crudele teterrimumque," none were condemned but slaves or the vilest malefactors. Hence the cross itself is styled, *arbor infelix, infame lignum, cruciatus servilis.* In general it was erected by the side of some great road, that the ignominy and severity of the punishment might be witnessed by thousands. This punishment was of great antiquity; invented, according to Cicero, by Tarquin the Proud. It remained in force until the time of Constantine the Great, who, from reverence to the sacred symbol of Salvation, abolished it throughout the Roman world.

Currus, *a chariot.*—The first who fastened horses to a vehicle is said to have been Ericthonius. In Rome, such vehicles were in use before the expulsion of the kings; since Tullia, the queen of Tarquin, commanded her chariot to be driven over the dead body of her father. Those used in the public games were of various descriptions: with two wheels or four; some were open, others closed; and some there were which could be taken to pieces and reconstructed every time

they were required. By individuals—even the patricians—they were not used before the time of the emperors, nor was that use frequent.

CURSORES, runners in the circus.—They were in general nearly naked. The winner was held in honour, but inferior to that obtained by the victor in the chariot race. There was horse-racing too; but the exercise consisted rather in the agility of the rider than in the fleetness of the horse. He had always two horses; and his dexterity, during the full speed of the animals, in vaulting from one to the other, constituted the excellence of the art.

The *Cursus publicus*, which was the most expeditious way of travelling among the Romans, was performed in slender light vehicles, generally of osier, with two wheels; and yet two or even three mules were yoked to it, though there was room for one person only. It was uncovered, and it had no springs; yet Cæsar is said to have travelled in one a hundred miles a day.

D.

DAMNATUS, *condemned.*—After the sentence of death was passed at Rome, an interval of some, generally of ten, days elapsed before the execution. The fatal hour being arrived, the hands of the culprit were tied behind his back; a cord was thrown over his neck; the hair of his forehead was turned aside that he might be recognised by those who knew him; and he was led by the gate Martia to the place Sestertium, where execution was done. Criminals of importance were executed in prison. If the criminal were of the vilest class, and condemned *ad crucem*; if he were a parricide or traitor; his bones were not allowed the right of sepulture: in other cases, the body might be delivered to the kindred or friends of the deceased for that purpose. Culprits were condemned to several fates: *ad bestias*, or to be devoured by wild beasts (see BESTIA): *ad gladium*; and *ad ludum gladiatorum*;—in

the former case they were executed within a year; in the latter, there was a chance of escape: *ad opus*, to the public works, the highways, bridges, sewers, mines, and sometimes to the galleys.

DEBITORES, *debtors.*—It was an ancient law of Rome, that when a man was unable to satisfy the demands of his creditors, he should be seized, and made to labour as a slave until he either acquired money for the liquidation of the debt, or by his bodily services the claims of unrelenting justice. Nor was this the worst; for some creditors were known to treat with the utmost severity —to scourge and torture, and half feed these unfortunate victims. It was the prevalence of this intolerable evil that forced the people to secede to the Mons Sacer, sixteen years after the expulsion of the kings. The immediate occasion, however, was the appearance of a veteran, who, having served his country with honour, and lost his substance in the wars, exhibited his gory back to the populace. The indignation of the spectators vented itself, first, in the delivery of all who were enslaved for debt; and next, in the famous secession just mentioned. But though this secession somewhat mitigated, it did not end, the evil. By a law of the twelve tables, the debtor was henceforth allowed thirty days, that from the help of friends, or the pity of the populace, he might acquire the means of satisfying his creditors. If, at the expiration of that period, he were unsuccessful, he was brought before the prætor and delivered to his creditor. The latter put him in chains; and in this state he was brought before the prætor on three consecutive market days: the amount of his obligation was published; and it was hoped that some rich spectator would have pity on him and discharge his debt. But such pity was not often found; and at the expiration of sixty days he was sold for a slave beyond the Tiber, or else his head was exacted as the forfeit of his poverty. The creditor had over him the power of life and death; but the worst part of the system was, that where several creditors had a claim,

they could divide the body of the debtor among them. "Sunt quædam," says Quintilian, with great gentleness of language, "non laudabilia naturâ, sed jure concessa, ut in duodecim tabulis debitoris corpus inter creditores dividi licuit, quam legem mos publicus repudiavit." In ancient times, the Romans must of necessity have been devils; and it is some gratification to see that in the days of Quintilian they were humanised. But before *his* days the evil was partially removed; since in A. U. C. 424, it was decreed, that in future, the person of no Roman citizen should be obnoxious to slavery, but that his substance only should be available. This was a rational law, and one which somewhat redeems the character of this abominable people. Still the defaulter might be committed to prison; and to avert this fate, many voluntarily chose to become the slaves of the creditor: for though slavery was no longer compulsory, it was still left to the option of the insolvent; but doubtless with some stipulations from the creditor. Hence the *addictio voluntaria*, in opposition to the *addictio legalis*, when the prætor delivered the debtor in fetters to his creditor. In Athens, a law of Solon forbade any insolvent debtor to be enslaved or imprisoned: his substance might be seized, or his house rifled, but his person was sacred. The Romans have no Solons.

DECEMVIRI, *ten magistrates*, who were elected to succeed the consuls; but whose government, being found worse than that which had been supplanted, was forcibly ended in two years.—For this brevity; and because the present work is not intended to develope the *progress* of constitutions—the peculiar province of the historian; and because this subject has already been treated in a work connected with the present; we merely refer the reader to that accessible source of information.*

DECIMATIO, the selection of one soldier by lot out of every ten, whose death was admitted as a satisfaction for

* See History of Rome, CAB. CYC. vol. i. p. 44, &c.

the fault of the rest.—If an army, or legion, or even a century, behaved with cowardice, if it left its post, or raised a mutiny, the offenders were assembled before the general, the lots were cast into an urn, and drawn; and the unlucky drawer of a certain number was executed.

Decumæ, or Decimæ, *tithes.*—Persuaded that every good in this life is derived from the liberality of the gods, both the Greeks and Romans set aside one tenth of their revenues to the purposes of religion; not only one tenth of their agricultural produce, but of the booty taken in war. Thus Camillus dedicated to Apollo one tenth of the booty. That the Greeks and Persians were equally religious appears from Herodotus, where Cyrus, having taken the capital of Crœsus, placed guards to the gates to prevent the removal of any booty before one tenth had been given to Jove. The *Decumæ,* too, were the rent payable in kind by the leaseholders of the public lands (see Ager Publicus); and the collectors of the produce were called *Decumani.*

Decuriones, *magistrates,* who, in the colonies and municipal cities exercised the functions of senators, at Rome, in imitation of whom they were created.—They consisted of ten men chosen to form a senate and court of justice, and styled *Minor Senatus et Curia Decurionum:* their decrees, *decreta decurionum,* were expressed by D. D. The candidate was of necessity rich; since, if the public taxes fell short, the body had to make good the deficiency, and to defray the expenses of the public spectacles.

Dedicatio. See Consecratio.

Defensor Civitatis, *the defender of the city*—an advocate or syndic, who could take cognisance of suits under fifty crowns in gold, and where imprisonment only followed conviction. His functions were at first for five, subsequently for two, years. He was elected by the *decuriones* from the nobles and the rich citizens.

Delator, *a secret accuser,*—one never confronted with the accused; one, therefore, who might lie with

impunity, who was interested in the conviction of the innocent no less than of the guilty, and whose office was a curse to the state. He was always execrated, often exiled by the sovereign, yet tolerated, because the slave of the imperial will. This post arose with the empire ; it had certainly no existence under the republic. It was unknown in Greece. At Athens, even the public accuser was always rigorously examined by the judge ; and, to deter him from making charges from malice or levity, he was heavily fined unless the accused were found guilty by a majority of the judges. In some cases, even, he suffered death if unable to prove a capital charge.

Delectus, *a levy of soldiers.*—In most parts of Greece, each district chose the men by lot : sometimes each family was compelled to furnish one, and the choice was also by lot. The Romans had a different system. When a levy was required, the consuls in the capital, the proconsuls and prætors in the provinces, placed the public standards in a certain open situation, and thither all of a proper age repaired : failure to attend was at one time visited with a heavy fine branding, and infamy : at another, with death. The men, while drawn up in lines, were then *chosen* by the proper officers : hence the term *legion,* from *legere,* to choose. In such levies great attention was paid to the stature and appearance of the men : but when the case was urgent, and when severe losses had been sustained, all who volunteered were accepted ; often all who appeared were marched to the war. These were appropriately termed *tumultuarii.*

Deportatio, banishment during a given period, and therefore different from exile, which was generally perpetual. In Greece, the φυγη was perpetual, and the estates of the banished man were confiscated ; but the οστρακισμος was for ten years only, and involved no forfeiture of property or civil rights. The first instance of deportation which the Roman consuls mention, regarded the soldiers who fled at Cannæ, and

were banished to Sicily so long as the Carthaginians should remain in Italy. But the punishment was not general before Augustus, who caused it to succeed the *interdictio aquæ et ignis,* which was more rigorous. The *deportatio* did not involve the forfeiture of substance, though, like the *interdictio,* it deprived of civil rights.

DESERTOR.—All Roman deserters in time of war were put to death, but not so in time of peace. In this case, if he were a horseman, he lost his rank; if a foot soldier, he was reduced to the lowest class. In Greece, these, and such as refused to serve in the wars, were punished with more or less severity. Deserters during war suffered death, and during peace were deprived of civil rights. At Athens they were carefully excluded from the temples of the gods, from the assemblies of the people, and from access to the tribunals, unless a fine were admitted as compensation. At Sparta they were held in public contempt: whoever met them in the street could spit on or kick them; they were not allowed to defend themselves; and that they might be known, they wore a vile stinking dress. Their families shared the disgrace; nor was it unusual for the mother to stab her coward son. In a Greek epigram, a Spartan matron is made thus bitterly to curse the son whom she had laid low:—

> "Begone, degenerate offspring! quit this light!
> Eurotas is concern'd at thy loathed sight:
> For see! he stops his course, ashamed to glide
> By that polluted coast where you abide.
> Hence, then, unprofitable wretch! speed to the dead,
> And hide in hell thy ignominious head!
> Base, dastard soul, unworthy to appear
> On Spartan ground! I never did thee bear."

The charge of each matron, on delivering the buckler to her son departing for the wars, is well known. "Return *with* this, or *on* this!" The loss of the buckler, indeed, was a serious fault, and as such punishable in all countries by death, however some may

be enumerated who made a boast of their shame. For such a boast Archilochus was banished; yet Horace, secure of the favour of Augustus, could with impunity speak of his

"Parmulâ non bene relictâ."

DEVOVERE, *to devote.*—The Romans sometimes devoted to the infernal gods—that is, to utter destruction—the armies and cities of the enemy. This was done by the dictator or the general, who, if he took the earth to witness his vow, touched it with his hand; if Jupiter, he raised his eyes and hands towards heaven. The formula, as preserved by Macrobius, is sufficiently horrid. What could be more demoniacal than this cold-blooded vow, which consigned to carnage the bodies, and to the flames the substance, of an enemy; which visited enfeebled age and helpless infancy, the smiles of innocence and the looks of beauty, with the same penalty that was awarded to the rebel taken in arms; which pretended to clothe with the semblance of religion the most atrocious crimes! Both in Roman and in Grecian history we read of *self-devotion:* where a man, for instance, devoted his life to the good of his country, believing that his blood would avert some impending danger; or for the prosperity of a prince, in the belief that the act would be equally effectual. Such a fool was styled, in regard to the sovereign to whose cause he immolated himself, *Devotus Numini Majestatique ejus* initially expressed, D. N. M. Q. E.

DEXTRA, *the right hand,* was a pledge of sincerity among the ancients. "Dextra pignus pacis datur; ipsa fidei testis atque salutis adhibetur; et hoc est illud apud Tullium, fidem publicam jussu senatus dedi; id est, dextram." In many passages, and on many coins, we find it the invariable symbol of concord and fidelity. Ovid:

"Jura, fides, ubi nunc, commissaque dextera dextræ."

And Tacitus: "Mos est regibus, quoties in societatem coeunt, implicare dextras." The elevation of the

right hand by the people, or the soldiers, betokened assent to a given proposal. Lucan:

> —— "His cunctæ simul assensere cohortes
> Elatasque alte, quæcunque ad bella vocaret,
> Promisere manus."

From the preceding observations, the expression, *renovari dextras*, so frequent in ancient historians, will be readily understood to mean the renewal of an alliance.

DICTATOR, a Roman magistrate with extraordinary powers, and created only for extraordinary purposes.— Of his tremendous authority no one is ignorant. For the occasions which led to his nomination, and for the persons invested with the dignity, consult the historians of Rome.

DIES, *a day*. See ANNUS.

DISCINCTUS, *ungirt.*—Without the *cinctura*, no modest Roman could appear before any one; and to be without one, or to wear one too loosely girt, was considered a mark of dissipation.

DISCUS, *the quoit*,—a game very common to Greeks and Romans. It was a round mass of iron, or copper, or stone, thicker in the middle than towards the circumference, and exceedingly heavy. The victor was he who cast the ponderous missile the furthest. Before it was dismissed from the hand, the *discobulus*, or thrower, made some circular turns with the right hand to give increased velocity to the quoit.

DIVINATIO, *the art of divining*, was regarded as twofold,—the natural, and the artificial. The former depended on the flight or notes of birds; the latter on the interpretation which the diviner gave to these or other natural phenonema. There were six kinds of divination from these phenomena, the knowledge of which constituted distinct professions. 1. The divination by the inspection of the entrails belonged to the aruspices. 2. That of birds to the augurs. 3. That of the stars to the astrologers. 4. Lots. 5. Dreams.

6. Predictions and oracular responses lay within the province of the priests. The augurs, however, were often conversant with the three first species of divination. To dwell on each of these subjects would require a volume.*

Divus, *divine*,— a term applied, by a flattery as blasphemous as it was senseless, to many Roman emperors. The poets, as Horace and Virgil, appear first to have been guilty of this daring impiety; and their example was followed by others. Tiberius was the first emperor who caused divine honours to be paid to his predecessor: "Sacravit parentem suum (Cæsar) non imperio sed religione; non *appellavit* eum, sed *fecit*, deum." This power of making gods sounded strangely to the writer just quoted, and was evidently ridiculous to Tacitus, who, speaking of the apotheosis of Commodus by Severus, says, "Sepultura more perfectâ, templum et cœlestes regiones decernuntur." None of the emperors, however, could command temples, altars, priests, and the rights of worship during their lives: these were reserved until their consecration in the apotheosis — (see the word). In the basest spirit of flattery indeed, Virgil makes one of his shepherds declare that Augustus should always be his god, that his altars should always burn: and of the same emperor Propertius says —

> "Arma deus Cæsar dites meditatur ad Indos."

And of Domitian, who called himself *dominus et deus*, Martial thus speaks:

> "Edictum domini deique nostri."

The subject is too disgusting to be pursued.

Divortium, legal separation of husband and wife.— Divorce is said to have been first permitted by Romulus, for four causes: when the wife poisoned her children; when she brought spurious children as her own into her husband's house; when she committed adultery;

* See Potter's Antiquities of Greece, vol. i. book 2. chap. 12—17.

when she drank wine unknown to her lord. The laws of the Twelve Tables recognised three great causes of divorce: adultery; bad temper; barrenness. In the first case, the woman's dowry was retained; in the two last it was restored to her. The *divortium* was effected by a written instrument; and by the restoration of the keys, which on the nuptial day the woman had received from her husband.— From the specified causes, it might be supposed that divorces were always common in Rome; yet this was not so; at least, no public record of any remains before the year 520. This may be partly explained from the fact, that, as the husband had power of life or death over his wife no less than his children, he had a summary way of punishing the crime without appealing to the tribunals of justice; but in an equal degree, at least, it evinces the excellence of female morals during the earliest and best ages of the republic. Whether the men were equally moral, may be doubted: whatever *their* crimes, the poor wife had not the same remedy; *she* could not sue for a divorce, a privilege which was magnanimously engrossed by the stronger sex. — In the sequel, divorces were common enough. The *Lex Julia* required that they should always be effected in presence of seven Roman citizens.

The Greeks were still more easy as to divorce,—as far, at least, as respected *the men*. The Cretans allowed any husband, who was afraid of having more children than he could maintain, to put away his wife. The Athenians permitted it on slight grounds: they merely exacted from the man a writing of divorcement, specifying the reason of the separation, which reason was to be approved by the archon; or, if not, the woman had still a claim on him for conjugal rights. In Sparta it was very uncommon; but this was owing rather to the virtue of the women than to the protection of the law. The union, however, could be dissolved by the consent of both parties; and both could proceed to form new connections. Of course, adultery was one of the causes which enabled a man to seek a separation from his wife.

Yet this adultery, in the vocabulary of a Greek, had a strange signification: it meant intercourse with another man, *without* the knowledge of the husband; if *with* that knowledge and sanction, it ceased, in some states at least, to be a crime. Sometimes the men were so accommodating as to lend their wives to each other. Thus Socrates lent Xantippe to Alcibiades; and the laws of Athens permitted the heiress who had married an impotent man, to sin with his nearest male relative. What the popular opinion respecting adultery was in Sparta, may be inferred from the words of Plutarch: "Lycurgus, the Spartan lawgiver, thought the best expedient against jealousy, was to allow men the freedom of imparting the use of their wives to whom they should think fit, that so they might have children by them. This he esteemed a laudable proof of liberality—laughing at those who thought the violation of their bed such an insupportable affront as to revenge it by murders and cruel wars. He had a good opinion of that man who, being old and having a young wife, should recommend some virtuous handsome young man, that she might have a child by him to inherit the good qualities of such a father, and who should love this child as tenderly as if begotten by himself. On the other hand, an honest man, who had love for a married woman on account of her modesty and the beauty of her children, might with a good grace beg the use of her from her husband," &c. Such were this abominable people—such their notion of the holiest tie that binds one human creature to another—such their estimation of conjugal fidelity! It may, indeed, be replied, that in many Grecian states, adultery was severely punished,—by loss of eyes, or death; but then this was infidelity to the marriage bed *without* the husband's sanction. It must, however, be admitted, that the more ancient the period, the less dissolute the morals. Greece in the heroic ages was, in this and in many other respects, very different from the Greece immediately preceding the Christian era.

DOMUS, *a house*.—For the description of one, see the first volume of this work.

DONA, *gifts*, especially the offerings made to the gods.—They were suspended to the columns and walls of the temples; and the formula of words used at the offering was *Suscipe* or *Accipe libens!*

> —— "generis nostri
> Jupiter auctor, cape dona libens!"

DONARIA was a general expression for the gifts deposited in the temples. They were sometimes so numerous, that the priests took care to remove them under the pretext that they encumbered the edifice. A better use was made of them when in times of public calamity they were applied to the solace of the miserable, or to the necessities of the state.

DUUMVIRI, two magistrates inferior to the prætor, who had, indeed, cognisance of capital offences; but from whose decisions a Roman citizen could appeal.—The *Duumviri Municipales* were chosen from the *decemviri* (see the word), and had almost consular powers in the municipal cities. Their office appears to have been annual.

E.

ECCE TIBI VINDICTA! the solemn formula pronounced by the prætor as he delivered his staff to the lictor, that with it the latter might strike the head of the slave enfranchised by the act. This enfranchisement was thus effected:—The slave and his master appearing before the prætor, the latter said, "I demand the same freedom for this man as is enjoyed by other Romans." If the magistrate consented—and such consent, except in peculiar cases, was a matter of course—he replied *Dico illum liberum esse more Quiritium*,—touching at the same time the head of the slave with his rod. Then delivering the rod to the lictor, he repeated the formula already mentioned,—*Ecce tibi vindicta!* The

lictor then caused the happy fellow to dance a turn, to show that he had liberty to go whithersoever he pleased.

EFFIGIES, the images of animals, men or gods.—There was always one at the prow of a ship, which was regarded—such was the ancient superstition!—as the tutelary being of the vessel. Such effigies existed from the remotest antiquity. Again, there were *effigies* of men dead or alive. If a corpse were uncomely to view (see CADAVER), there was an *effigies* in its place, generally constructed of wax. But effigies of brass were common, and were placed in the bed-chamber by the widow of the deceased. Thus, in one of the stories of Hyginus, we are informed that Laodamia caused a brazen effigies of her husband to be made, placed it in her bedchamber, and began to worship it. And in the life of Caligula, Suetonius, speaking of a deceased friend of that emperor, says, "Cujus effigiem Augustus in cubiculo suo positam, quotiescunque intraret, exosculabatur." Even of living friends or near relations, the effigies were sometimes placed in the bedchamber. This was peculiarly the case of wives and lovers.

EGREGIATUS, a title of honour applied to such brave men as by their services had merited, if they could not obtain, some government.—*Egregius* was the epithet of the man invested with the distinction.

ELEUSINIA, mysteries held at Eleusis, a village in Attica, and instituted in honour of Ceres and Proserpine.—Of all the Grecian festivals and religious rites, none were more celebrated than these. Grateful for her reception at this place, while in pursuit of her daughter, Ceres was believed to have taught the inhabitants two important things,—the art of agriculture, and the knowledge of the holy doctrine. In the estimation of mankind, nothing was so splendid as this doctrine; since it not only purified the heart from sin, and expelled ignorance from the mind, but it insured the favour of the gods; it taught a perfect virtue; and it inspired the belief that, after a peaceful death, the soul initiated in its mysteries should enjoy, in the Elysian

fields, a happiness far superior to that of other spirits; that it should enjoy eternal repose in the bosom of the divinity. With such a belief, no wonder that a people so superstitious as the Greeks should seek the privileges of initiation. If any one neglected these mysteries in youth, he was sure to apply for the knowledge in his advanced years; since the monitor within him told him that he had sinned, and if the wrath to come could be averted by "the holy doctrine," he might leave the world without trembling. The festivals were of two kinds—the less and the greater—held at two periods of the year, and at two different places; the lesser, which were introductory to the greater, being celebrated at Agræ, on the banks of the Ilyssus — the other at Eleusis. None were admitted to the μυστηρια μεγαλα, who had not previously been purified by the μικρὰ μυστηρια. During the celebration of the greater, the judicial tribunals were closed, enmities were hushed, and death was decreed by the Athenian senate against any one, however high in dignity, who should, even by a private quarrel, disturb the sanctity of the rites. If Athens were at war with any other Grecian power, any subject of that power might yet attend the festival with perfect security.—The μικρα μυστηρια, or less mysteries, require little description. During the nine days preceding the initiation, the postulant was required to keep a close rein on his thoughts, words, and actions; to abstain even from lawful pleasures; to pass his time in meditation and prayer. Then, adorned with a garland of flowers, he was admitted into the temple; sacrifices were offered; he stood on the new-flayed skin of the victim, and by water was supposed to be purified from his guilt. Both in the less and the greater mysteries, four chief ministers officiated. The first, the hierophant, revealed the sacred truth, and on him devolved the task of initiating. He appeared in splendid robes; his brow wore a diadem, his hair floated on his shoulders; and, in addition to these marks of dignity, the better to impose respect on the postulant, his age

was mature, his voice was modulated, and his words flowing and graceful. His office was for life, and celibacy was obligatory on him. The second minister who partook in the duties of initiation, and who bore the consecrated taper, also wore a diadem, but was permitted to marry. The *herald* was the third; and it was his duty to proclaim what was passing, to see that the mysteries were observed with proper solemnity, and to scare the profane from the sacred rites. The fourth administered at the altar. So anxious were these impostors to distinguish themselves, that the first called himself the representative of Jove; the second, of the Sun; the third, of Mercury; and the fourth, of the Moon. All were of distinguished birth; the hierophant in particular, who was always chosen from the sacred family of the Eumolpidæ. Besides these, there were many inferior functionaries—some visible, others hidden—to carry on the imposture with more success: and many magistrates were also present; not, indeed, at the initiation, but at Eleusis; and it was their duty to see that no disturbance was created, no irregularity committed. These formed a sort of senate, with one of the archons for the time being at their head: nor did they hesitate to punish with death any violation of the standing rules. The celebration of the greater mysteries occupied nine days, chiefly devoted to sacrifices, processions, and other acts of worship. The examination of those who had been purified by the lesser mysteries, and who were preparing for the greater, was in appearance rigorous. All who had been concerned in any species of magic; who had even involuntarily committed homicide; who had been declared infamous by the laws, or been guilty of any atrocious crime; were excluded. Yet this was a farce: for a notorious robber was initiated; while some of the most virtuous men in Greece—Epaminondas, Agesilaus, Socrates, Diogenes—declined the honour, from a hearty contempt of its pretended advantages; and this, indeed, was one of the charges of impiety brought against Socrates. The instruc-

tion of the priests which preceded the initiation, tended to the repression of every tumultuous passion, — to pass the novitiate, which was always a year in duration, so as to merit the sublime blessing to which they aspired. Of the ceremonies which attended the initiation we know little; since every postulant was required, under the most dreadful oaths, to conceal whatever he saw or heard within the hallowed precincts; and he who violated the oath was not only put to death, but devoted to the execration of all posterity. Yet the priests of ancient, like the freemasons of modern times, could not prevent the disclosure of *some* facts. Crowned with myrtle, and enveloped in robes which, from this day, were preserved as sacred relics, the novices were conducted beyond the boundary impassable to the rest of men. The hierophant, with his symbols of supreme deity, and his three assistants representing the three other gods, were carefully visible. Lest any should have been introduced not sufficiently prepared for the rites, the herald exclaimed, "Far from hence the profane, the impious, all who are polluted by sin!" If any such were present, and did not instantly depart, death was the never-failing doom. The skins of new-slain victims were now placed under the feet of the novices, the ritual of initiation was read, and hymns were chanted in honour of Ceres. The novices moved on, while a deep sound rose from beneath as if the earth itself were complaining; the thunder pealed; the lightning flashed; and spectres glided through the vast obscurity, moaning, sighing, and groaning. Mysterious shades, the messengers of the infernal deities, Anguish, Madness, Famine, Diseases, and Death, flitted around; and the explanations of the hierophant, delivered in a solemn voice, added to the horrors of the scene. This was intended as a representation of the infernal regions, where misery had its seat. As they advanced, amidst the groans which issued from the darkness, were distinguished those of the suicides — thus punished for cowardly deserting the post which the gods had assigned

them in this world. But the scenes which the novices had hitherto beheld, seemed to be a sort of purgatory, where penal fires and dire anguish, and the unutterable horrors of darkness, were believed, after countless ages of suffering, to purify from the guilt acquired in this mortal life. Suddenly the bursting open of two vast gates with a terrific sound, dimly displayed to their sight, and faintly bore to their ears, the torments of those whose state was everlasting, — who had passed the bounds beyond which there is no hope. On the horrors of this abode of anguish and despair a curtain may be dropped; the subject is unutterable. Onwards proceeded the novices, and were soon conducted into another region; that of everlasting bliss, the sojourn of the just — of those whose hearts had been purified, and whose minds had been enlightened, by "the holy doctrine." This was Elysium — the joys of which were equally unutterable, equally incomprehensible, to mortals not admitted into these mysteries. Here a veil was in like manner thrown over *this* scene.

Such is all the glimpse we can obtain of the famous Eleusinian mysteries. What was the doctrine taught? what the object of the priests? what the real advantages of initiation? These questions we should vainly attempt to answer. In all probability, the mysteries were derived from Egypt; but we are more ignorant of priestly imposture in *that* country, than in any other on earth. By many writers it has been supposed that in this temple was taught a purer religion, — the unity of the Godhead, among other things, — than could be comprehended, or at least could be tolerated, by the vulgar. This hypothesis is wholly gratuitous. The emblems of the four deities; the fact, that the rites themselves were instituted in honour of two others — Ceres and Proserpine; the triumphal passage of the great idol Iacchus from Athens to Eleusis, which always took place on the sixth day of the μυστηρια μεγαλα, sufficiently disprove the inculcation of that sublime truth. Again, as thousands and hundreds of thousands,

—not merely wise men—but ignorant ones—not merely men, but women and children,—were initiated; if the doctrine they learned was so elevated and so rational, would it not have had some effect on the popular mind? If, for instance, the existence of one only God, and a higher degree of morality, were inculcated; would not the notions have gradually pervaded the great mass of the people, and ultimately have tended to the very extirpation of idolatry, and of the grosser vices? So far was this from being the result, that we find the initiated themselves among the most superstitious and sensual of the Grecian population.

Emancipatio, the act by which a son was rescued from the *patria potestas*, or paternal authority, in the more rigorous sense of the word.—The power of the father over his children in ancient Rome was unrivalled. Well does Justinian observe, "Jus potestatis quod habemus in liberos, proprium est civium Romanorum: nulli enim sunt homines qui talem in liberos habeat potestatem qualem nos habemus." This *potestas* involved the power of life and death; the right to sell the son three times, and to dispose absolutely of whatever that son might acquire by his industry; to disinherit him even without assigning a reason, to expel him the paternal roof; or condemn him to labour with slaves. This enormous authority was, indeed, circumscribed by the emperors; but it had subsisted entire from the foundation of the republic; and even after this circumscription, it was too ample, since the son was still the domestic of the father. Hence the *Emancipatio*, which, though it greatly mitigated the severity of the *Jus Patrium*, did not render the son independent: if he was no longer the slave, he was still the *libertus*, or freedman, of his father: he could labour, indeed, for himself; but he was compelled to award his father a certain return from the profits of his industry, and the property he might inherit, or otherwise derive from any source. If he died without will, the father was his heir; and in any case his children were under the

guardianship of the latter. Still emancipation was a good incalculable.

EMERITI, those who had served the stipulated time in any office.—The term was usually applied to soldiers whose term of service was expired.—*Emeritum* was the recompence which such soldiers obtained. At first this recompence was in land; but, by Augustus, a sum of money was substituted.

EQUITARE, *to ride on horseback.*—According to Diodorus Siculus, the Thessalians were the first to tame and mount horses, long after the invention of chariots. That province had certainly horsemen, who, at a very early period of antiquity, encountered wild beasts, and in the same way advanced to battle. The appearance of a man on horseback, doubtless, gave origin to the term *centaur:* both were believed to be the same animal; nor need we be surprised at this, as the Mexicans fell into the same error in regard to the Spaniards. Bridles were soon in use.

> "Fræna Pelethronii Lapithæ, gyrosque dedere,
> Impositi dorso." VIRG.

And so were horse-cloths, some very splendid. Virgil:

> "Stabant tercentum nitidi in præsepibus altis.
> Omnibus extemplo Teucris jubet ordine duci
> Instratos ostro alipedes pictisque tapetis.
> Aurea pectoribus demissa monilia pendent."

Of saddles and stirrups, however, we have no mention; so that some agility was required to mount and guide them:—

> —— "Corpora saltu
> "Subjiciunt in equos."

But then the animals were taught to bow the knee for the more ready convenience of the riders:—

> "Inde inclinatus collum, submissos et armos
> De more, inflexis præbebat scandere terga
> Cruribus." SILIUS ITAL.

And less agile persons could mount by a ladder, or on the backs of their slaves, or by heaps of stones raised

for the purpose.—The art of riding was in vogue among the Athenians, who had expert masters to teach it. From the heroic times, horses were shod in a manner not much unlike the present. Little bells were tied to their necks, that they might be accustomed to the clank of armour, and to the sound of warlike instruments in battle. The Romans were no less addicted to the art; and where animals were not always at hand, the exercise of mounting and dismounting, whether armed or not, was acquired by means of *wooden* horses,—which, indeed, were very common.

EQUITES, *horsemen*, or *knights*, were distinguished from foot soldiers at a very early period.—They were chosen for their wealth or their family; so that ἱππεις, both in Athens and Sparta, indicated one who belonged to a certain order in the state. *Eques* among the Romans had a similar meaning. By Romulus, who is made the author of every thing Roman, the most distinguished youths, it is said, were appointed to serve on horseback as a body guard to the sovereign. (See CELERES.) The number was at first 300; by Tarquin it was augmented to 1800; and there was soon admitted a third or intervening order, between the senators and the people. There is, however, a distinction between *Equites* and *Equester Ordo*. The latter always signifies an *order* in the state; but the signification of the former varies with the import of the accompanying words. When applied to the inhabitants of the city, during peace, it always denoted the same order; but used in connection with the army, it merely distinguished the cavalry from the infantry. Other men served on horseback during a campaign, besides the sons of rich or noble families. In fact, such could not possibly be in number sufficient to constitute the strength of an army. But reverting to the *Equester Ordo*, the qualification, besides birth, was anciently 400,000 *sestertii*. The annual review which took place on the ides of July, and which extended from the Templum Honoris to the Capitol, was one of great pomp. On

this occasion, those who had not the pecuniary qualification required by law were degraded to the class of citizens; the same penalty was inflicted on such as were notorious for dissolute morals. Besides the duty of serving in the war, the *equites* had the privilege of dispensing justice in conjunction with the senators. At first, this was the privilege of the senators only, that is, of a number elected from that body, for the right was not *personal:* the *Lex Sempronia* gave them for a time the exercise of the privilege, to the exclusion of the senators; but the *Lex Servilia* restored the excluded order; and the *Lex Livia* fixed the number of judges as equally consisting of senators and *equites*. A subsequent law, indeed (*Lex Plautia*), placed even the plebeians in the judicial office; but Cæsar deprived them of the right. Under the emperors, the senators and the *equites* had the most lucrative posts: they had, indeed, under the republic, been the farmers of the public revenues; but they now looked to such offices as their birthright. We have the authority of Cicero for asserting that the flower of the Roman chivalry, the ornament of Rome, the strength of the empire, lay in these engrossers of the public revenues:—"Florem equitum Romanorum, ornamentum civitatis, firmamentum reipublicæ, publicanorum ordine contineri."

Ergastulum, a prison-house for slaves in the country-houses of the wealthy.—It was merely a cellar, where the light of day was admitted through narrow chinks, and where the poor wretches were kept in fetters, except when their services were required at the mill, the cutting of stone, hewing of wood, drawing of water, and other servile occupations. Each *ergastulum* contained about fifteen slaves, and was, in fact, their only home, until the emperor Adrian, compassionating their situation, abolished these *ergastula*.

Eunuchi, *eunuchs*, though derived from the East, were, after the accession of the emperors, common enough in Rome. They were peculiarly the servants of the Roman matrons; and among other duties, they

combed, and held the silver ewer to their mistresses. Claudian:

"——" Consulque futurus
Pectebat dominæ crines, et sæpe lavanti
Nudus in argento lympham gestabat alumnus."

What pests they subsequently became to the Lower Empire, is known to every reader of history.

EVECTIO, permission to use the public horses in a journey,—a favour which appears to have been frequently and inconsiderately granted by some princes. Without a diploma, or written mandate from court, no one could command a single vehicle or horse; and this diploma was, in addition, to be countersigned by the governor of every province through which he passed.

EVOCARE ANIMAS, to invoke the souls of the dead.—Among the Greeks, the invocation of the dead was an act of religion, which had its priests, its temples, and its *Dii Manes*, or infernal gods, who were believed to preside over these necromantic rites. This invocation was also common in Rome, and was made at the tomb of the deceased. Horace:

"Canidia brevibus implicata viperis
Crines, et incomptum caput
Jubet sepulcris caprificos erutas," &c.

The silence of night, at the time of the new moon, was considered the most favourable period for the celebration of these mystical rites. Horace:

"Nox et Diana quæ silentium regit
Arcana cum fiunt sacra."

Among the Athenians, the Psychagoges were the priests, whose office it was to evoke and consult the departed in the temples of the *Dii Manes*. These impostors were held in much respect through their pretension to great purity of life. They dwelt in caves or vaults; were said to be unacquainted with women, never to have eaten

any thing which had life, never to have been polluted by the touch of a dead body.

EVOCATIO, had other meanings.—It was applied to the summons or voluntary return to the army of veteran soldiers who had served their legal time. In judicial proceedings, it signified the mandate of the prætor, addressed to the defendant to appear at a certain time, and answer the complaint of the plaintiff. Sometimes this mandate was delivered verbally by the lictor, at the residence of the defendant. If the accused were not in his usual abode, the mandate was contained in a letter to the magistrate of the place where he had taken refuge, to compel his return. If he remained at home, and obstinately refused to open his door to admit the lictor, another expedient was devised, which ought to be known for the advantage of our sheriffs' officers, and for the information of our sapient legislators. Three successive edicts were, in the presence of witnesses, affixed to his door, each allowing him an interval of ten days to appear; and if, after the third summons, he still refused to obey, his property was summarily seized, and sold by public auction for the benefit of his creditors. This was infinitely better than the hide-and-seek foolery of our bum-bailiffs.

EX ANIMI TUI SENTENTIÂ, the formula of the oath propounded in courts of justice to every person from whom an oath was required.—It is equivalent to "you shall well and truly swear."

EXAUCTORATIO, the dismissal of a soldier after the due term of service, who, as a veteran, had a claim to recompence.—In this it differs from *missio,* which implies the unconditional dismissal of a soldier before the expiration of the appointed time; that is, before the expiration of twenty years' service. Sometimes, however, *exauctoratio* signifies to dismiss in disgrace: "Severitatis tantæ fuit in milites," says an author, speaking of Severus, "ut sæpe legiones integras exauctoraverit."

EXCOMMUNICATIO, was nearly as common among the

pagans as among the Christians of the middle ages.—Of this spiritual penalty, there were three degrees. The first cut off the delinquent from all intercourse with his kindred. The second merely excluded him from the public exercise of religion; from the temples and sacrifices. The third, which was the most rigorous, forbade any one to harbour him, to give him shelter or food.

EXCUBIÆ, *the night-guard, sentry*, which appears to have been as well understood in ancient as in modern times.—For the institution, however, of this service, which would require more space to explain than we can devote to it, we must refer to military antiquarians. We shall only observe, that there was watch by night and day; that the password varied with every watch; that there were sentinels to every company as well as to every army, to every gate of the camp as well as to every outpost; and that, to prevent treason, no soldier could know beforehand what post he was to occupy. For the same reason,—want of space to do adequate justice to the subject,—we must refer the reader to similar works for the description of the EXERCITATIONES, or exercises of the Greek and Roman soldiers: that such exercises were perpetual, is evident from the very name of an army, *Exercitus*, from *exerceo*. "Miles," says Seneca, "in mediâ pace decurrit sine ullo hoste, vallum jacit, et supervacuo labore lassatur, ut sufficere necessario possit."

EXHÆREDATIO, *disinheriting*, which, according to a law of the Twelve Tables, any Roman father could do without assigning a reason.—No doubt, the privilege was abused; for afterwards it was provided that, in so extraordinary a case, reason *should* always be given, in default of which the son might demand the setting aside of the will, on the presumption that the testator was not of sane mind.

EXPIATIO, satisfaction made to some deity for the commission of a crime.—The forms of expiation were as various as the occasions were numerous. To instance two only, from the religion of Greece. If a ho-

micide of distinguished station wished to appease the gods to avert the vengeance which the Eumenides or Furies were preparing for him, the sacrificial rites for the occasion were performed by some one of high dignity, often by the sovereign. A sucking pig was laid on the altar, and killed with unusual solemnity; with the blood the hands of the homicide were sprinkled; libations were offered to Jupiter Expiator; the remnants of the sacrifice were thrown away; and cakes composed of meal, salt, and water were burnt on the altar, while prayers were devoutly offered to the Eumenides.—Expiations were sometimes made for whole cities; and in the more ancient times, to remove or prevent, or to avert an impending calamity, human victims were immolated. Subsequently, human blood was regarded as most expiatory; and parents brought their own children for the purpose of seeing their veins opened, and the warm current sprinkled over the culprit. All these sacrifices are illustrations of a most important truth,—that without shedding of blood there could be no remission. The culprits,—even those who offered a sacrifice,—acknowledged that *they* deserved the fate of the victim, and piously expressed a hope that *its* blood would be received instead of their own.

Expositio, *exposure of a child.* — This practice was well known in Greece, except at Thebes, which forbade it by law. In Sparta, it was rather infanticide than exposition. No sooner did an infant see the day, than, with the nurse, it was brought before the elders of the tribe to which the family belonged; its shape and form were rigorously examined; and if it were of a sickly or delicate form, or if its preservation were required neither by the circumstances of the parents, nor by the interests of the country, it was thrown into a gulf near Mount Taygetus. At Athens, where the parent alone had the power of life and death over his new-born offspring, the infant was placed at his feet. If he took it up in his arms, it was saved: if, through some natural defect, or from the slenderness of his cir-

cumstances, he averted his looks, it was taken away and exposed, or even destroyed. What more humiliating to human nature, to the boasted reason of man, than the fact, that this horrible barbarity was approved by most of the Greek philosophers? Even "the divine Plato," as he has been blasphemously termed by some writers, records his approbation of the practice; and Aristotle maintains, that where the means of support are inadequate, the woman has a right to destroy the offspring in her womb. At Rome, the practice was the same as at Athens, only the child was not destroyed: it was simply exposed in a basket in well frequented places; doubtless, in the hope that some rich or childless person would have compassion on it.—The laws of some Germanic tribes prove that this horrible barbarity was not confined to Greece and Rome. In Frisia and Saxony, the infant which had not yet sucked its mother's breast, might be destroyed. Without the humanising influence of Christianity, man, whatever his intellectual qualities, is a savage.

EXSEQUIÆ, *funerals*. See CADAVER.

EXSILIUM. See AQUÆ ET IGNIS INTERDICTIO.

EXTA, *entrails*, inspected by the auspices when auguries were required. They consisted of the tongue, the heart, the liver, the kidneys, &c.; which, if in a clean, sound state, were sagely regarded as ominous of good; if unclean or diseased, as portentous of evil. They were, subsequently to the inspection, offered to the gods, sometimes fully roasted, now half roasted. Virgil:

> "In flammam jugulant pecudes, et viscera vivis
> Eripiunt, cumulantque oneratis lancibus aras."

The knaves who managed the imposture could obtain what augury they wished.

F.

FABRICENSES, *manufacturers*, *artisans*, who were employed for the public service in various cities of the

empire.—They formed a distinct college, into which no one was admitted whose good conduct and skill in his particular craft did not recommend him to the notice of the governor. But if in this respect his place was one of honour, in others it was one of degradation. For the rest of his life he was forced to labour in the same arsenal; he could not quit his post, or migrate to any other city; and, that he might be known by every one, his arm was branded: *Stigmata, hoc est notæ publicæ, fabricentium brachiis, ad imitationem tyronum infliguntur, ut hoc saltem modo non latitante possint agnosci.* If one of the body fled, the rest were responsible for his flight; and if he died without lawful heirs, his substance became the property of the college.

FACIES, *the face.*—The ladies of ancient times were as attentive to the seat of beauty as their successors. While the men simply washed it every morning in water, the women had various contrivances for adding to its delicacy and fairness. Asses' milk was much in request; and one lady, Poppea, though in exile, is said to have kept 500 she-asses for the purpose not merely of bathing her face, but her whole body, in the milk. Hence Juvenal:

—— "atque illo lacte fovetur,
Propter quod secum comites educit asellas,
Exsul Hyperboreum si dimittatur ad axem."

Nor was *painting* unknown. Ovid:

"Scitis et inductâ candorem quærere cerâ:
Sanguine quæ vero non rubet, arte rubet."

FASCES, *the symbols of execution,* as borne by the lictors before each magistrate who presided over the administration of justice.—If a person of high dignity met the procession, the fasces were lowered; hence the expression, *submittere faces,* to denote the salutation of persons in authority.

FASTI, *marble tablets,* on which the Romans wrote for the use of posterity, the exploits of their heroes, magistrates, public events, laws, ceremonies, &c,

The pontiffs were the first annalists of Rome; but their meagre dates and facts were carefully concealed from the people, and placed in the recesses of their temples, to be consulted by the privileged only. In 550, however, Flavius, secretary to the pontiff, who had access to the *penetralia*, published a sort of calendar (see ANNUS) from the tables. But these are the *Fasti Majores*. The *Fasti Minores*, which were divided into the *Consulares* and the *Calendares*,—the former denoting the consular acts; the latter the days of the month which were lucky or unlucky for sacrifices, &c.—were open to the public on certain occasions.

FAX, *a torch.*—Those used in funeral processions were of bark, covered with resin. The use was soon transferred to civil cases, and *fasces* were as usual in the houses of the great as our rushlights. The *Fasces nuptiales* were borne before the bride, as she was forcibly taken from the arms of her mother to be carried to her husband's house. As the nuptials were always celebrated in the evening, and as the procession from the one house to the other was an integral part of the ceremony, torches were indispensable. They were also used on the more solemn occasion of purifying the people in February, the last month of the year (see ANNUS), when sacrifices were offered by night to the *Dii Manes*. We may add, that they were burnt in sepulchres.

FECIALES, a college of twenty priests, elected like the pontiffs, and whose functions greatly resembled those of heralds at arms during the middle ages. They were instituted by Numa, and were selected from the most distinguished families of Rome. They were to be presented at all negotiations for peace, at all deliberations of war; and as no *unjust* war was to be undertaken—such was the profession of the most ambitious people the world has ever seen!—a religious sanction was intended to be given to every attempt at aggrandisement. For the chief duty of the *Feciales*, see BELLUM.

FEMINA. See FILIA.

FERALIA, *feasts of the dead,* held annually in the

month of February.—They were brought, we are told, by the Trojan Æneas into Latium. Thus Ovid:

> "Hunc morem Æneas pietatis idoneus auctor
> Attulit in terras, justo Latine, tuas.
> Ille patris genio solemnia dona ferebat,
> Hinc populi ritus edidicere novos."

But Numa is said to have regulated the ceremonies, and appointed eleven successive days for their duration. The surviving kindred, after the due performance of sacrifices to the *Dii Manes*, and the invocation of the departed shades, feasted together on the tomb, and left a share for the ghost. They doubted not of two advantages thus procured to the dead,—that during the days in question there was a suspension of penal torments, and that the spirits thus allowed to revisit their sepulchres were refreshed by the dainties. Poor human nature!

Feriæ, *festivals*, when labour was prohibited—except, indeed, the completion of some *public* work was concerned—and men were required to be present at the sacrifices. Of *Feriæ* there were many kinds, according to the objects for which they were instituted—generally in memory of some important national event.

Fidiculæ, a species of torture inflicted on criminals by small cords.—They appear to have been tied very tightly round the arms, legs, &c., while the accused was extended on a painful couch. Some added, that he was also lacerated by pincers.

Filia, Femina, an *unmarried girl* and *wife*, were anciently kept in close tutelage. Their apartment was the most secluded, generally the highest, in the house; their time was passed under the eye of the mother, as a guardian in some kind of manual labour, usually spinning or weaving; they never issued from the house except on urgent or indispensable occasions, as when sacrifices were to be offered; and care was taken that nothing immodest should be uttered in their presence by their nearest kindred: before them, the father would not even embrace the mother; they saw no man

except in presence of their parents or guardians; and in Greece, they never sat at table with the males of the family, — a practice anciently unknown in Rome, but ultimately introduced. The daughters of men who had served the republic were dowried at the public expense. When married, the woman retained her maiden name. When travelling, women, whether married or single, were carried in a close vehicle invisible to every body. When at home, some were so closely confined that they could not pass from one part of the house to another without permission. Thus Antigone, in Euripedes, cannot ascend to the top of the house to see the army of Argos besieging Thebes, without her mother's leave; and that this was an uncommon indulgence, appears from the jealous care of the old domestic appointed to guard her:

"But you, Antigone, my royal charge,
The blooming glory of your father's house,
Stir not — though suffered by your mother's leave,
Some time from your apartment to withdraw, —
And to ascend the house's lofty top,
From thence the Argian forces to survey;
But stay till first I see the way be clear,
That by a citizen you be not seen,
And from your royal honour derogate."

POTTER'S *Trans.*

That wives, at least young wives, were under equal restraint, is evident from the reproach addressed to Hermione by her duenna:

"Go in! nor stand thus gazing at the doors,
Lest you lament the scandal you'll incur,
Should you be seen before the hall to appear!"

POTTER.

And Menander expressly affirms that the door of the *αυλη* was the utmost bound to which women ought to go:

"You go beyond the married women's bounds,
And stand before the hall, which is unfit;
The laws do not permit a freeborn bride
Further than to the outer door to go."

When become matrons, the mothers of several children, they had certainly more liberty, but this depended on the mere pleasure of the husband; and never could they see any male, however intimately connected with the house, unless the husband were present. Hence the complaint of the Athenian wife:

> "But strictly us poor women they confine
> Within our chambers, under lock and key;
> Make use of mastiffs, goblins, any thing
> That may adulterers fright."

The case, however, was very different in Sparta, where the *maidens* were allowed a strange licence,—to contend with young men in the public exercises, and that not modestly, but *in puris naturalibus*. The object of this liberty was twofold,—to overcome the tempter by openly braving him, and to procure husbands. But the *married* women of Lacedæmonia were chaste enough; they never appeared in the streets without a veil: and Sparta is the only exception to the rule. Every where else,—in Rome as in Greece,—the condition of the women was servile, and they were subject to the most jealous watching, until the corruption of public manners gave impunity to every species of immodesty. To recline at supper, was certainly an immodest posture, especially as she was loosely habited on such occasions, and as her companions on the same couch might be, and often were, men; but this is scarcely as bad as appearing in the same bath,—a licence permitted for some time (see Balneum). This was very different from the period when the husband, who knew that his wife had appeared in the streets without a veil, or been accessible to any men at home other than a near relation, would have divorced her, or even put her to death. Long they were rigorously debarred from the use of wine; and the key of the cellar (see Clavis) was never delivered to them by the husband, lest they should drink: and that a constant dread might hang over them, their nearest relatives were permitted to kiss them, expressly to know if they had violated the injunc-

tion. Nor are instances wanting, in which the woman who stole the keys, or was caught at the liquor, was put to death with impunity; in one case by her own kindred, in another by the incensed husband. In the sequel, the Roman wives were as forward as those of Sparta; they had every species of liberty, and some were known even to wrestle in the arena of the circus and amphitheatre.

FILIUS, *son.*—Both in ancient Greece and Rome, the father had the power of life and death over his children, but not in the same degree. In Greece, he could only destroy the infant just born (see EXPOSITIO); in Rome, he could put the offending child to death at any period, unless emancipated from the *patria potesta* (see EMANCIPATIO). In Greece, when the son became a citizen, he escaped from the *patria potestas,* though he was bound alike by law and custom to honour, assist, and, if necessary, to maintain his parents. We have before spoken of the power which the father had of selling his son three times as a slave; if, however, he consented for that son to marry, he could no longer sell him. Under the Latin emperors, the power of selling was restricted to cases where the father was in danger of perishing through want.

FLAGELLATIO, *scourging,* which generally preceded execution, and which took place in prison, before the judge, or on the way to the fatal place; it was inflicted in some cases by rods, in others by whips with many thongs; the latter being the more severe, as the end of each thong was provided with a hard substance, generally bone, sometimes metal.—The scourging *a virgis* was for the more respectable; that *a flagello* for the vilest, for those especially who were condemned *ad crucem.* (See DAMNATUS.) The Christian knows in what manner the Saviour of men condescended to these humilities. . . .

FLAMEN, a priest attached to the worship of some particular god.—By Numa, three *flamines* are said to have been instituted, — one for Jupiter, one for Mars,

one for Romulus under the name of Quirinus. The number was subsequently increased to fifteen, as the gods of Rome were multiplied; nay, each deified emperor had his *flamen*. (See APOTHEOSIS.) They were elected in the assemblies of the people, and were consecrated by the pontiffs.

FŒDUS, *an alliance*, was contracted in various manners.—Sometimes, as the oath was taken, a pig was struck by the *Fecialis* (see the word), to denote that, if he did not observe it, Jupiter might strike him as he struck the pig; hence the ancient expression, *ferire fœdus*. But this custom was superseded by each of the contracting parties touching the altar at the same time. Thus in Virgil:

"Tango aras, mediosque ignes, et numina testor."

And when the solemn rites of religion could not be conveniently celebrated, the junction of the right hands was equally binding.—See DEXTRA.

FORES, *gates* or *doors* of a house.—When any one by night knocked at the door, the porter was wont to demand how many were present. If, whether by night or day, he did not choose to admit them, not content with banging the door in their faces,—we invite the attention of modern porters to the laudable practice of their predecessors,—he beat them back with his staff; and if that did not do, he ascended the wall and threw stones at them. The Greeks had knockers to their doors; but we do not see that the Romans had. There were often statues on each side, which were thought to be preservatives against magic. On extraordinary occasions, they were ornamented with garlands.

FORUM, *market-place, public square*.—No town, however small, was without a forum, where the people might assemble. In the more ancient times, justice was administered there in the open air; and even when magnificent buildings were erected for the purpose, the place retained its name. Rome had seventeen of these *fora* or market-places, and three for tribunals, the former

denominated *venalia*, the latter *civilia*. The *fora civilia* were also the rendezvous of persons who had private business, and still oftener of idle loungers.

FRATRES ARVALES, twelve priests, instituted, we are told, by Romulus, to offer public sacrifices for the fertility of the fields, and a good harvest. They were elected for life, nor could they lose their *character* by captivity or exile.

FRUMENTARIA RES, *corn, provisions.*—Throughout the empire, the care of the corn was a national concern, being preserved in public granaries under the care of proper officers, called *frumentarii*, who distributed it both to the army and people, at such a price as was fixed by the prætor or president of the province. They were occupied too in *buying* corn, &c. from private individuals, and collecting it in the shape of tax from all who were liable to the burthen — and several provinces furnished a given quantity yearly. The *frumentatio*, or distribution of corn, was often gratuitous, and was the most popular act of a sovereign. Augustus is said by Dio Cassius to have distributed at one time to 200,000 persons; Tiberius relieved a greater number; Severus far outdid even the latter. We must observe that *frumentum*, taken, as it usually is, in a generic sense, comprehended *all* the fruits of the earth.

FUNEMBULI, *rope-dancers*, whose art is very ancient. —There were several species of rope-dancers: some turned round the cord in a perpetual circular motion, like a wheel round its axle; others glided along a cord on their breasts, using their arms and legs as rudders; some ran along the rope horizontally, and with much agility; others, not satisfied with this dexterity, in treading it, leaped, danced, and cut the most fantastic capers on it. Many of the emperors patronised the entertainment.

FUNUS. See CADAVER.

FUSTUARIUM, *a scourging with staves*,—a punishment inflicted on the *free* only, slaves being beaten with *virgæ*, or rods. Yet the punishment was more severe; it was

often designedly fatal. Death by fustigation was anciently the lot of several offenders; especially for thieves, the perjured, the sodomites, and even those who were guilty of a repetition of inferior offences. The punishment was often inflicted on soldiers. No sooner did the tribune touch with his staff the ear of the guilty, than at the signal the other soldiers fell without mercy on the wretch, until he expired under their blows. Sometimes *stones* were used as well as staves.

G.

GALEA, *a head-piece*, defensive like the *cassis*, yet different from it in this, — that while the *cassis* was of *metal*, the *galea* was of *hides*. It was evidently too heavy to be worn, except in battle; for each army had its *galearii*, a sort of military domestics (*slaves*, no doubt), whose duty it was to carry the galeæ of the soldiers.

GALLUS, *the cock*.—Its crowing was, according to those wiseacres, a sure token of victory: for after fighting it crows, if victor; if vanquished, it is silent. Cock-fighting was well known to the Athenians: once a year, at least, it was displayed with great pomp to the people, in commemoration of their triumphs over the Persians. The bird was sacred to Mars.

GENIUS, a tutelary divinity, assigned to each person, nation, and place.—That one of these imaginary beings attended every man, from his birth to his final departure from the world, was the opinion of all antiquity. What each genius was, whence his origin and nature, were subjects of doubtful inquiry to the most philosophic of the ancients; in general, he was regarded as the son of the gods, and the father of men. The name *genius* is certainly derived from *ggino;* and it implies that, according to the ancient notion, a genius presided over the work of generation. "Genius," says Festus, "est deorum filius et parens hominum, ex quo homines gignuntur; et *meus* genius

nominatur, quia me genuit." Their nature was believed to be intermediate between the divine and human: their bodies were aërial; their intellect far superior to ours; and, though some of them were subject to human passions, the good genii could attain to a higher state of being. Were they subject also to death? Such, at least, was the opinion of Plutarch; but it was not uniformly entertained by others, nor did any two writers agree as to their nature. The general impression was, that they were visible to mortal eyes, but to eyes only of which the possessors were prepared for the vision by fasting, meditation, holiness, and prayer; they were believed to have great influence over human actions: they instigated men to war, and were often at war with each other. Thus the genius of the city of Athens was generally at open hostilities with that of Sparta. Each person offered sacrifices to his tutelary genius,—seldom animals, the blood of which was not considered agreeable to one who was the protector of life, but wine, fruits, corn, oil, &c.: "funde merum genio," says Persius. When the Romans entered a new region or city, they always revered the genius of the place. Many are the altars extant addressed *genio loci*, often in connection with a deity.

Jovi Optimo, Maximo, et Genio Loci, is of high antiquity. Sometimes an altar was, in conformity with ancient custom, hastily erected from clods of earth, from the living sods:

—— "tu cespite vivo
Pone focum, geniumque loci Faunumque Laremque
Salso farre voca."

The genius was doubtless of eastern derivation. Mention of it is more than once to be found in the Bible; and the tutelary or guardian angels of the Roman Catholic are its legitimate offspring. Of the notions entertained respecting it by the people of the East, enough may be seen in the Arabian Nights.—Often the same individual had two genii—a good and an evil one—

which strove for the dominion over him,—the latter at least, appearing to him on extraordinary occasions. Thus Brutus, in the silence of night, saw *his* evil genius, which announced his destruction at Philippi. Often, however, this being did not appear in the human form, but in that of a serpent. "Anguis apud gentiles," says Isidore, "pro geniis locorum erant habiti semper." Strange superstition that, where any snake that crawled in the brake or the grass might be taken for the divinity of the place!—The more subtle philosophers of Greece seem to have regarded man as the lowest link in the scale of intelligences. Next came the *genii*, whose ranks, as some believed, were recruited by mortal spirits; at any rate, great men, like genii, might aspire to deification. But the gods whom their virtues thus raised from an inferior order of intelligence, could never reach the dignity of the *Dii Consentes*, by whose counsel the universe was governed, or of the *Dii Selecti*, who were the special objects of adoration.—A few words on the origin of idolatry may not improperly be admitted here.

That in the most ancient times, one God, sole, eternal, indivisible, the Creator of the universe, was acknowledged and worshipped, has been proved by the most profound investigators of antiquity: this was the universal belief. Its existence may not only be traced in the tradition of all people, — those venerable relics of a patriarchal age, — but is expressly affirmed by some of the greatest philosophers of the heathen world. Nothing, indeed, could exceed the contempt with which some of them regarded the gods of the vulgar, though fear of danger often taught them to conceal the sentiment.

The causes of idolatry were manifold, and were mostly of Oriental growth. A great king regarded it as below his dignity to enter into the minute details of administration: he placed vicars or ministers over provinces and cities, over the great departments of national polity. If the onerous charge was inapplicable to an earthly, it was still more so to the celestial Sovereign:

hence the subordinate deities which we perceive in the religious system of all nations,—the presiding genii of the Chaldæans, the numerous gods of Greece and Rome. The worship due to the Supreme alone was soon transferred to those imaginary entities which, from functionaries, were transferred into so many independent chiefs, until the simple primeval notion of the divine unity was lost. The other causes of idolatry are foreign to our purpose: the one already assigned, which is indisputably the most ancient and the most obvious, is of itself sufficient to account for the fact.

In its origin, paganism, as a system, was simple. A few great divinities were placed in heaven to guide the affairs of the visible and invisible worlds. By degrees, each great planet, each law of nature, each region and city, nay each river, fountain, wood, tree, mineral, had its tutelary divinity. The laws of nature were often inexplicable; what more obvious than to infer that each was subject to a superior power? As the ideas of men became more precise and refined, gods were placed over human faculties and passions: thus the understanding and the will, love and revenge, were the offspring of certain deities. Mere abstractions were similarly personified, until the empire of reason, of sentiments, and of morals, was as much pervaded as earth, air, and ocean, with these visionary beings.—But might not men themselves attain to that mysterious dignity? might they not become at least a sort of demigods,—a distinction earned by some uncommon merit? In all countries we find instances of deification. Nor need this surprise. The human mind is naturally prone to exaggeration, the human heart to be led astray by the intensity of its own feelings. Thus he who, during life, proved himself a benefactor to his countrymen, who taught them useful arts, or freed them from some impending evil, would be regarded with affectionate admiration by his contemporaries; and time, which so constantly increases every object, would convert a great exploit, a shining virtue,

into a divine effort. But the worst part of the evil was, that men were often deified for brute valour, unaccompanied by those elevated mental qualities which form the noblest distinction of the hero. It may, however, be observed that they were always reverenced for the quality most wanted in a state. If a district were infested by wild beasts, or by predatory savages, a Hercules arose to free it. If a country required laws, a Minos established them. If the culture of the grape was unknown, a Bacchus appeared to teach it. Such benefactors, it was believed, deserved, as they certainly obtained, the peculiar favour of heaven — rewards which far transcended those bestowed on other men. In most cases, however, each was held to be a god incarnate, or at least the offspring of one. As the generation of the gods was a received tenet; as the junction of the deity with a mortal was held to produce the usual effect; imagination would have little difficulty in the filiation of a benefactor. And most nations were eager to proclaim a god as their founder. When one laid claim to the honour, the example was speedily followed by others with equal appearance of justice. Hence the prodigious number of divinities; heaven and hell, the earth and the planets, air and ocean, the whole frame of nature, every part of the universe visible and invisible, even the realms of imagination, being pervaded by them. Hence idolatry became a complicated system, endless in its forms of worship, as in its objects.

It has indeed been contended, that even in the most unenlightened times, men—except, perhaps, the grossest in comprehension — were never so absurd as to receive this almost infinite plurality of deities: that each derived its name from its being a distinct manifestation of the divine energy; that the Neptune of the sea, the Apollo of the sun, the Minerva of the understanding, the Jove of the thunder, were mere denominations, founded on the distinct modes in which the Supreme manifests himself to the world: in short, that those enviable denominations were but so many imaginative terms for the

emanations of the all-pervading Deity; and that under each distinct emanation this deity might be worshipped without the charge of idolatry. But this hypothesis is too refined to be just, and is contrary to experience. The known progress of the human mind is from sensual to ideal, not from the ideal to the sensual; philosophy is the end, not the beginning, of knowledge. If that great patriarchal truth, the unity of the Godhead, was obscured by successive ages of ignorance, it could be regained only by an opposite and equally laborious process of the intellect. And even when thus recovered, it could not be communicated without danger to the brutal multitude.

Gladiator, a public combatant in the circus.—"Est qui in arenâ, populo spectante, pugnavit," says Quintilian. Gladiators appear first to have been used at funerals: when captives were no longer immolated on the sepulchres of the great, they were commanded to fight with one another; since it was a universal belief of antiquity that the shades of heroes delighted in blood. Junius Brutus is said by Livy to have been the first Roman who paid the mistaken duty to the shade of his father. During the early period of the republic, this horrible custom of men falling by the hands of each other was observed only at the funerals of illustrious public men; but in the sequel, private individuals left in their last will directions concerning it. *They* could not obtain captives; but there were wretches enough, who, for hire, were willing to enter the mortal lists: they were often indeed slaves, whom the hope of enfranchisement drew into the list; but,—and this fact speaks volumes as to the character of the Roman people,—the exercise had soon its organised professors. Hence gladiators were of two kinds: *coacti*, or forced, as were prisoners of war, and many culprits who were judicially condemned to the lists;—and the *voluntarii*, whose indigence, or the prospect of some great advantage, or the mere love of fame, allured to the circus. The professional gladiators formed a college: some maintained at the public ex-

pense, for the diversion of the Roman people; some at the expense of rich individuals, for the entertainment of the people or of their friends. Each spectacle was pompously proclaimed before the day, that all who chose might be present. In general, the wretched men fought in separate and successive couples, so as to prolong the enjoyment of the ferocious mob. Their arming, their preludial exercises, their serious onsets, were regulated by sound of trumpet. When one was wounded, or threw down his arms, the mere yielding did not necessarily save his life: *this* depended on the personage who gave the entertainment (*editor*), or on that of the spectators. If his life were to be saved, the populace held forth the hand with the thumb bent; if he were doomed to death, the thumb was raised. When the people refused the life of a gladiator, they were called *infesti*—probably because they thought he had not fought well enough. But it was their pleasure to witness executions. On one occasion, Cæsar rescued by force many of these unhappy wretches from the fate which the thumb of the *infesti* had decreed against them. When the unhappy victims perceived the fatal sign, many of them quietly held out their necks to the sword. The emperors, however, generally spared the vanquished, and allowed him to depart.—Infamous as was the profession of gladiator in the best times of the republic—under the kings it was unknown—in the sequel it was sometimes exercised by nobles and princes, by knights and senators. In one spectacle, 600 knights and 400 senators were pitched by Nero against one another. Many voluntarily offered themselves in the hope of pleasing the brute: even emperors like Commodus were not backward to appear on the arena; nay, even women were known to forget alike the modesty and humanity of the sex, and to contend like she-wolves. The worst feature of the Roman character is to be found in the fact that gladiators were not present merely at funerals or public spectacles: they were often admitted, that the sight of their streaming blood and ghastly wounds

might whet the appetite of guests at festive entertainments.

> "Quin etiam exhilarare viris convivia cæde
> Mos olim, et miscere epulis spectacula dira
> Certantum ferro, sæpe et super ipsa cadentum
> Pocula, respersis non parco sanguine mensis."
>
> SIL. ITAL.

And Strabo informs us that the number of pairs of gladiators at a private entertainment was great or less according to the comparative dignity of the occasion. The progress of Christianity was fatal to this accursed evil, as that religion must ever be where generally admitted. Constantine the Great proscribed it; but it was not completely extirpated before the reign of Honorius.

GYMNASIUM, originally meant a place where the candidates for victory in the exercises of wrestling, boxing, racing, quoiting, &c. contended *naked*. The custom and the nudity were of Lacedæmonian origin. The name was subsequently applied to the public baths, and even to the academies where philosophy and literature were taught. The latter were generally adorned with statues of Mercury and of Minerva. But the ordinary signification of the word regards the exercises of the body, and of the arts connected with war. They were strictly inculcated by philosophers, from their tendency to promote the health of men; and they were patronised by governments, from their tendency to foster a warlike disposition. Hence the prevalence of public games, in which the applause of the spectators was the great stimulus to action. Of the antiquity of such bodily exercises we have proof in the funeral of Patroclus, so graphically described by the father of song.

H.

HÆREDITAS. — When a man died intestate, his substance was divided into twelve parts, which in the aggregate were styled *As*, separately *uncia*. Hence the

meaning of two expressions so frequent in Latin writers: 1. *Instituere hæredem ex uncia,* signified to bequeath to a person the twelfth part of his property; and, 2. *Instituere hæredem in assem,* denoted the appointment of the person as heir to *all* the property. This is all that need be said of the word: the particular laws of succession would require a volume to develope.

Hedera, *ivy*, a plant consecrated to Bacchus (see Bacchanalia), which, as it is always green, may well designate immortality. Hence Horace:

> "Me doctarum hederæ præmia frontium
> Diis miscent superis."

This is more probable than another reason why poets wore ivy chaplets,—that as they were like the Bacchæ, they must be provided with the same distinction.

Horæ, *hours*, a division of time unknown to the ancient Romans during 300 years: their only division,—the only one, at least, recognised in the Twelve Tables—were the rising and setting sun. But where the different parts of the day had their various duties, a more artificial means of computation was necessary. The invention of the sun-dial, divided into twelve parts—an invention apparently due to the Babylonians—was a great convenience. But it was long defective; for as the first hour commenced with the rising, and the twelfth ended with the setting sun, the length of each hour in summer was much greater than in winter. Of necessity, the same inconvenience attended the division of the nocturnal hours, according to the season. But the sixth hour of the day might be trusted, for the sun was always in the meridian. The twelve hours of the day were generally classed under four divisions of three hours each,—primes, tierces, sexts, and nones,—the primes commencing at six, the tierces at nine, the sexts at twelve, the nones at three o'clock P. M. In like manner, the twelve hours of the night were classed under four vigils or watches,—the first, second, third, and fourth,—commencing at six, nine, twelve, and three o'clock respectively. In the sequel, when astro-

nomy was better understood, the hours both of the day and night were rendered equal. — See ANNUS.

HOROLOGIUM, any machine which served to distinguish the hours by day or night. — The most ancient was the dial, which, as we have already observed, had its defects; since, by dividing the day from the rising to the setting sun into twelve parts, whether in summer or winter, the hour was of very unequal magnitude. These dials, however, could be used only in public situations: to measure time for domestic purposes, the CLEPSYDRA (see the word) was invented. The *clock* was wholly unknown to the ancients.

HOSPITALITAS, a virtue in great esteem amongst the ancients. — In every respectable house were apartments built for the reception of strangers. When a traveller arrived, nobody asked him his country, his name, or his business; but by the master of the house, if he bore the appearance of rank, or by a domestic, if of inferior aspect, he was taken by the hand and conducted into the house. The first care was to show him to the bath, where the daughters or servants of the host attended him: he was next taken to the table: and during the whole of his stay he was provided with appropriate vestments from the wardrobe of the host, who until the tenth day, had no right to ask any question of his guests. This attention to a great duty was of incalculable utility at a time when there were no houses to entertain travellers or strangers. And the obligation to receive them was one of religion. They were believed to be under the protection of certain gods, who would revenge any injury done to them:

"'Tis what the gods require: those gods revere;
The poor and stranger are their constant care.
To Jove their cause and their revenge belongs;
He wanders with them, and he feels their wrongs."
HOMER, POPE's *Trans.*

And it was the universal opinion of antiquity, that the gods themselves sometimes travelled under the human form, to prove the hospitality of men. The entertain-

ment of a guest created a holy tie between him and his host. *Salt* was first placed before him; a divine symbol, yet mysterious. As it preserved flesh from corruption, was it also intended to preserve the good will of both? or that, as it was used in lustrations, so it was emblematical of the purity which should connect hearts? However this be, we know, that it was holy, Θειος αλς, ιερος αλς; that conversation under the same roof added to the bond; and that an alliance was thus formed between host and guest, stronger in many cases than the ties of blood. That both parties might know and respect the alliance, a token was mutually conferred, and was often handed down from father to son, in memory of the obligation. The token was various: in later times a die was split, and half was kept by each person: he placed it in his treasury, rightly regarding it as one of his choicest possessions. The sight, or the mention of the token, or the relation of the circumstance which had given rise to it, even if the alliance had been contracted a century before, seldom failed to suspend animosity: it even wrested the arms from the grasp of combatants on the field of battle. Thus Glaucus and Diomed, from a regard to the feasting which had connected their ancestors Œneus and Bellerophon, became friends on the plains of Troy. The passage in which Diomed relates the event to Glaucus is well worthy of perusal:

"Know, chief, our grandsires have been guests of old,
Œneus the strong, Bellerophon the bold:
Our ancient seat his honour'd presence graced,
Where twenty days in genial rites he pass'd.
The parting heroes mutual presents left:
A golden goblet was thy grandsire's gift;
Œneus a belt of matchless work bestow'd,
That rich with Tyrian dye refulgent glow'd.
This from his pledge I learn'd, which, safely stored
Among my treasures, still adorns my board."

HOMER, POPE'S *Trans.*

The dye, which was termed *Tessere hospitalis*, was in use at Rome, and we may add throughout Italy. Thus Plautus:

"*Ag.* Siquidem tu Antidamæ hic quæris adoptativum,
Ego sum ipsus, quem tu quæris. *P.* Hem! quid ego audio?
Ag. Antidamæ gnatum me esse. *P.* Si ita est, tesseram
Conferre si vis hospitalem, meam attuli.
Ag. Agedum, huc ostende: est par probe; nam habeo domi.
P. O mi hospes, salve multum! nam mihi tuus pater,
Pater tuus ergo, hospes Antidamas fuit;
Hæc mihi hospitalis tessera cum illo olim fuit."

HOSTIA, the animal sacrificed to the gods, though often confounded with *victima*, differed from it in several respects. — 1. The *hostia* was immolated before advancing against the enemy, to entreat their aid in the approaching contest; the *victima, after* the return, in token of thanksgiving. 2. The *hostia* could be offered by any one; the *victima* by the conqueror only. 3. The *hostia* was generally smaller than the *victima* — being a sheep, or lamb, or kid, while the other was one of the larger cattle. In both cases the animals were to be without spot or blemish, as beautiful as possible, and fat. Their heads were adorned with ribands, or garlands; they were voluntarily, that is, without beating or driving, to approach the altar; a cake of meal and salt was thrown on the victim; and this was called *immolatio*, from *mola salsa*, the name given to the cake; and the cake itself, when placed on the victim, was denominated *macta*, an abbreviation of *magis aucta*. The killing of the animal was called *mactare*, to escape the ominous word *jugulare*. — See AGONE.

HUMATIO, *burial of the dead*; the most ancient way in which human corpses were removed from the sight of the world. The old Romans buried their kindred in their own houses, but a law of the Twelve Tables prohibited burial in towns. The Vestal virgins, however, were allowed the honour, and it was sometimes conceded to those who had deserved well of their country, until combustion succeeded interment. After the abolition of burning by the Christian emperors, humation was again practised. — See CADAVER.

I. J.

JANUA, *a gate* or *door*. See FORES.

IDUS, *ides*. See ANNUS.

JENTACULUM, *breakfast*. See CŒNUM.

IGNIS, *fire*.—This word is often taken for the guards, or centinels, because they sat round a fire. Hence the expression of Tacitus, *invalidi ignes*, to denote a weak or small guard. When the fire of a domestic hearth was extinguished — a calamity of rare occurrence — the loss could be repaired from the hearth of another; refusal in such a case being considered as equally inhospitable and inhuman. But it could not, without sacrilege, be repaired from the altars. — The flame of fire lay within the province of the augurs; and the degree of its ascent betokened the comparative prosperity about to fall on those who consulted the art. Fire too, like salt, was an emblem of purification; a notion of Magian origin. Those, for instance, who had attended a funeral — those especially who had touched a corpse — marched through or over fire on their return. "Funus prosecuti," says Festus, "redeuntis, ignem supergradiabatur aquâ aspersi, quod purgationis genus superstitionem vocabant." Among several nations, especially the Persians, fire was a symbol of the divinity: hence the custom of bearing it before their kings, — a custom well known in Rome, under the emperors. Numa, if such a person ever existed, introduced the worship of fire into Rome; he built a temple to Vesta, furnished, not with images, but a perpetual fire, the nourishment of which was confided to certain virgins, called Vestals, who assumed the irrevocable obligation of chastity. The fire was a *pure* element; purity, therefore, was exacted from its priestesses, who like it were to be sterile. This perpetual element, if through the negligence of the Vestals suffered to expire, could be rekindled only by the rays of the sun: just as the earth, like Vesta, derived its principle of fecundity from the

eternal fire believed to burn at its centre. This eternal Vestal fire, which was brought by Æneas from Troy,

" Æternumque adytis effert penetralibus ignem,"

was believed to be a symbol of the duration assigned by the gods to the Roman state. It was several times extinct, — a circumstance portentous of ruin; nor, though the guardian virgin was whipped to death, and a new supply of the element procured from the source of all heat, could the superstitious dread be removed.

ILLUSTRIS, an adjective originally applied to any one distinguished, whether in a good or bad sense: it was applied to knaves and prostitutes, as well as to heroes and philosophers. It was subsequently restricted; and, by Constantine, was made to form a separate dignity, being assigned to the four highest functionaries of the senate — the prætorian prefects. "Primi ordines senatorum," says Isidore, "dicuntur *illustres*, secundi *spectabiles*, tertii *clarissimi*." — See CLARUS.

IMAGO, *an image, representation*, or *bust* of ancestors in stone, wood, metal, or wax, which was preserved by certain Romans in the vestibule of their houses, and on solemn occasions carried in procession.—He only who had filled a high office in the magistracy, was entitled to leave his image to his descendants. Thus Cæsar boasts of the *jus imaginis*, which, with other honours, his election as ædile secured to him. "Ego me, ob ædilitatem delatam, adoptum esse intelligo. antiquiorem in senatu sententiæ dicendæ locum, togam, prætextam, sellam curulem, jus imaginis, ad memoriam posteritatis prodendam." The image was placed in the *atrium*, or entrance hall, of the house, enclosed in cases of wood, which on solemn occasions were opened, that the image might be adorned with flowers, and invested in suitable garments. In funeral processions, the images were usually placed on couches, and borne along with solemnity. That of the reigning emperor, which appears to have been an effigies on a small scale, in medallion, was always attached to the end of a long pike,

and carried, like our modern ensigns, by an officer. It was always saluted by every passenger; even Artabanès, king of the Parthians, "Aquilas et signa Romana, Cæsarumque imagines adoravit." When any one was made Augustus, or even Cæsar, his image was sent throughout the empire to be saluted, or, if the reader will, adored. The soldiers swore by the image of the sovereign; and when they wished to revolt, they began by insulting it, bearing it from its place, and trampling it under foot. Portraits in wax—*expressi cerâ vultus*—of the emperors, were to be found, not only in public places, but in private houses. They were consecrated like the images of the gods, and after this ceremony they could not be sold without the penalty of high treason. Smaller ones, in the form of medals, were even worn on the rings (see ANNULUS), of individuals; but in this case much precaution was required, lest the finger, or even hand, which wore it, should be caught employed in any mean or filthy office. Delators were every where present, and the most innocent actions might be fatal. In the reign of Tiberius, a prætor, half drunk, proceeded to seize a certain utensil with the hand on which the imperial image was visible; and one of the guests immediately directed the attention of the rest to the circumstance, with the view of destroying the prætor; but a faithful slave, suspicious of the design, dexterously removed it before it could be polluted by contact with the utensil, and saved his master's life by showing it to the company. The images of deceased lovers, husbands, or wives, were often placed in the bedchamber; of philosophers, in the library. And little images of the gods were often carried by travellers, that, on the return of their festival day, the idolatrous rites might be paid to them.

IMMUNES MILITIA, those who were exempted from all military duties, other than that of fighting the enemy; from the construction, the fortifications of cities, the opening of roads, the digging of trenches, &c. The *Milites immunes* were of two kinds: those who by

their dignity, as tribunes, centurions, &c. were exempted from the labour; and the *evocati* (see the word), or veterans, who returned to the standard for a specific purpose. But, unfortunately for the Roman discipline, the generals, the tribunes, and even the centurions, were successively authorised to grant exemptions, which were multiplied to an extent fatal to the service. Money could at any time purchase what, originally, necessity only conceded.

Indigetes, *local gods*, once mortals, but deified for their great actions. The name seems to have been given to them for two reasons; "first, because," says Servius, "nullius rei egerit," or because "nos eorum indigeamus."

Inferiæ, *sacrifices for the dead*, and offered to the infernal gods; *sacrificia quæ diis manibus inferebant*. Bulls, oxen, sheep, with libations of wine, milk, and blood, were thrown on the funeral pyre.—See Cadaver.

Insula, not only signified *an island*, but an isolated house, surrounded with walls, and having only one entrance gate.—Hence the meaning of an expression common in the Roman law, *Exilium in insulam*.

Inter Cæsa et Porrecta.—The time which intervened between the dragging of the quivering entrails from the body of the victim and their consignment by the hand of the sacrificer to the fire on the altar; that is, the time during which they were inspected. The expression became proverbially applicable in other cases.

Iter, *a journey*, or *voyage*.—The Greeks were fond of travelling, if we except the Spartans, who were too stupid to learn any thing, and too vain to think any thing out of Sparta worth learning. In this spirit Lycurgus forbade them to travel, lest they should be corrupted: the true reason was, lest they should perceive the comforts and liberties of other people, and should despise their own country. Both in Greece and Rome, travelling was anciently a matter of much importance. Prayers were offered to the deities of the place about to be left; to those of the places through which the traveller had to pass; to those of the city or

country where his journey terminated. Of these divinities, Mercury and Hecate were the chief. For voyages, Neptune, Thetis, Glaucus, Castor and Pollux, were invoked; and if the circumstances of the traveller permitted, a sacrifice was offered to each.

"It is commonly affirmed, upon the authority of Luitprand, that the Itinerary was made by order of Antoninus Pius; but that *copyists* have loaded it with errors. Thus they; but there have been great disputes about the *authors* of Antonine's Itinerary. Vegetius notes, that it was a necessary part of a general's *apparatus* to have a written account of the distance of the places, the quality of the rivers, roads, hills, &c. and to have them not only written, but painted. Of this kind was the map of the world, made by Agrippa, of which Pliny speaks; and the Peutinger Tables, published by Marcus Velserus, written in the fifteenth year of Theodosius. Ambrose observes, that the soldier on his march did not take the road which pleased himself, or even the nearest way, but received his route from the general, where provision, lodging, &c. were provided for him. If he took another road, he lost his annona and billet. Nor do the itineraries show the shortest ways, but the roads which lay fittest for business, especially for the Roman magistrates taking their progress through the cities and colonies for the administration of justice." *

JUGUM, *a yoke*, a piece of wood to which the oxen at the plough were tied.—The word, however, is here noticed, only from the usage of the Romans in making their conquered enemies pass *sub jugum*. Two stakes were driven into the ground; a third was fastened horizontally to the top of both, so as to form a passage resembling a door, through which the captives were made to pass. A similar custom is said to have prevailed at marriage; the bridegroom and bride passing under the yoke, in token of the burthen which the

* From Fosbrooke's Encyclopedia of Antiquities, vol. i. pp. 277, 278.

marriage life imposed on both: hence the term *conjugium*, the bearing of the yoke together.

JURAMENTUM, *an oath*, which was one of religious obligation.— In taking it, the person often stood before the altar, which he touched with his right hand. The gods, and heroes raised to the rank of gods, were attested until the time of Cæsar, when the health and *genius* (see the word) of the sovereign were invoked. Tiberius forbade this formula; but it was revived by Caligula, who made the full senate swear by the health and genius of his horse, which he intended to admit— and which, in fact, deserved the distinction quite as well as himself—his colleague in the consulship.

JUS, *law, justice*; JURISDICTIO, the right or power of exercising that law within certain limitations.—This was always an important office, even where the laws were clearly defined, much more where something was left to the interpretation of the presiding judge. Anciently it was exercised by the Roman kings; they were succeeded by the consuls; subordinate to whom were the decemvirs, ædiles, curules, and the prætors: the emperors seldom troubled themselves with the painful and laborious office; since, in more important cases, they assumed the privilege of hearing appeals, and consequently of judging in the last resort. The functions of the prætor were so judicial, that he could not leave the seat of his jurisdiction more than ten days together. His powers were contained in the three formidable words, DO, DICO, ADDICO. The first denoted that he had authority over the persons and property in litigation; the second, that his sentence was sovereign, as in many cases it was—no appeal being allowed before the imperial sway, nor even then except in certain defined cases; the third, that he had power to execute his decisions. The jurisdiction of the ædiles was confined to the objects that lay within their competency as magistrates invested with a certain charge. (See ÆDILIS.) It was only on certain days (*dies fasti*) that the judges could sit in the tribunals. As soon as the prætor, for instance,

appeared in court, the *accensus* (see the word) proclaimed that it was the *third hour* (nine o'clock A. M., before which no public business could be transacted), and the advocates commenced their pleadings.

In the Roman law there were several species of Jus. There was the *Jus Clientelæ* (see Cliens); the *Jus Coloniarum* (see Colonia); the *Jus Italicum,* or the law of the Italian cities in alliance with Rome; the *Jus Latium,* peculiar to the Latin people, who were also in alliance with the same state; the *Jus Quiritium,* which was the most favourable of all, and the privileges of which were confined to the citizens of Rome (see Civis); and there were other species of *Jus,* not confined to people, but to the classes and circumstances of the same people. The *Jus Liberorum* assured an honourable precedency to the magistrate who had the most children; and where citizens were candidates for an office, it procured the election of him who, *cæteris paribus,* had the same advantage in number of offspring. The *Jus Maritale* was the power of life and death, which, in the infancy of the Roman state, was left to the husband over the adulterous or drunken wife. The *Jus Patrium* (see Filius), was that no less unbounded of parents over their children.

K.

Kalendæ. See Annus.

L.

Lac, *milk.*—This was of frequent use in ancient sacrifices. "Verum et diis lacte rustici, multæque gentes supplicant. Romulum lacte non vino, libâsse indicio sunt sacra ab eo constituta. Victimæ invergunt mulieres Ruminæ sacrificantes, vinum non adhibent: ruma enim Latinis mammam significat, et ruminalem ficum eam appellant, ad quam lupa mammam Romulo præbuit: ergo Rumina, id est lactentibus, ac nutricibus,

et alendis pueris præfecta, merum non admittit, quod est infantibus perniciosum." It was offered to Ceres by the husbandmen at the conclusion of the harvest; and was used instead of wine in the sacrifices of Mercury, and from this circumstance was called the sober feast. We also read of milk used in celebrating the rites of the goddesses Fortuna and Nox. To the former goddess it was offered in the month of April, together with the poppy, frankincense, and honey. As a libation it was equally acceptable to the Sylvan deities, and to Pluto, whose offerings consisted of barren cattle, milk, and honey. It was used in sacrificing to Pales, the goddess of shepherds and of fodder; and was offered to the infernal gods.

LACUS.—A lake is a receptacle of running water. "Lacus, lacuna magna, ubi aqua contineri potest," as in a common river. "Lacus est quod perpetuam habet aquam." This term comprehended not only great reservoirs, but was applied also to every fountain which possessed a basin capable of receiving and containing water, and even to those pools used for watering the cattle. "Decrevit ut ad lacum, ubi adaquari solebat, duceretur capite involuto." "Agrippa in ædilitate sua adjecta Virginæ aqua, cæteris corrivatis, atque emendatis, lacus DCC fecit, præterea salientes CV, castella CXXX. In the first years of the commonwealth, before the prevalence of luxury among the Romans, the water intended for the private use of the citizens was taken from the lakes only; and in most cases that alone was used, which had overflowed the margin of the lake, and fallen upon the ground. "Apud antiquos omnis aqua in publicos usus erogabatur, legeque cautum fuit: ne quis privatus ducat aquam, quæ ex lacu humum accedit."

In after-times, many cisterns were constructed in the city, which were called *dividicula*. From these the lakes and baths were filled, and from these the water was taken which was used for irrigating the soil. Cattle drank from the lake, linen was washed in it,

and its waters were made subservient to cleanliness in various ways.

The ancients frequently held banquets upon the lakes.* "Convivatus est et super emissarium Fucini lacus."† "Quin et convivium effluvio lacus appositum magna formidine cunctos affecit."‡

LAMIÆ. — The *Lamiæ* were spectres, commonly represented under the forms of graceful women, who by their beauty attracted young men, to devour them. By this name witches also were called, either because they appeared, like the *Lamiæ*, in a shape not their own, or because they were supposed to hold converse with the dead.

LAMPAS (or *Lucerna*), *a lamp*. — The invention was long posterior to the Homeric times. Torches only were in use, and then consisting merely of a resinous branch. The period when lamps were first used, cannot be ascertained. We know that it must have been ancient, for Vulcan was believed to have taught the art of making them to man; Minerva to have shown the use of oil; and Prometheus to have brought fire from heaven to earth. Hence the feast of the lamps among the Athenians, who lighted a great number in honour of the three. Lamps were first invented by the Egyptians; — "Lucernas accendere primi omnium Ægyptii docuerunt. Ægyptii et lucernas primi accendere docuerunt," say two ancient writers. Hence the *Festum Lucernarum*, or Feast of Lamps, first mentioned by Herodotus. Herodotus does not mention the origin of this ceremony, because, being a heathen, he was unwilling to speak of the plague which the Egyptians suffered by the judgment of God.§ In that night, all the Egyptians lighted their lamps (*lucernæ*), rising up to mourn the destruction of their first-born, and to urge the Hebrews to flee from Egypt, lest the further vengeance of their God should fall upon them. Hence, throughout the whole land

* Suet. Claud. c. 32. n. 2.
† Tacit. Ann. xii. 57. 3.
‡ Plut. Sympos. iv. 4.
§ See Exod. ch. xii. ver. 29—33.

of Egypt, the festival *accensio lucernarum* was annually celebrated to perpetuate the memory of that night in which the divine displeasure was so awfully manifest. The *lucernæ* were made of those materials which were able to resist the violence of the flame — such as gold, silver, brass, stone, &c. These lamps were not large, but the shape was varied, according to the caprice of the maker. Some were spherical, others were of an oblong shape, square, or triangular, &c. Many were formed with single wicks, others with double; and while some were found with many wicks, a few were entirely destitute, containing oil only. Many omens were deduced from their light:

> "Nec nocturna quidem carpentes pensa puellæ
> Nescivêre hyemem: testâ cum ardente viderent
> Scintillare oleum, et putres concrescere fungos."
> VIRG.

For the purpose of divining, they were accustomed to pour wine into them:

> "Seu voluit tangi parca lucerna mero." PROP.

The *lucernæ*, by which windows and doors were ornamented, were suspended in the air by small chains. So Juvenal elegantly says, "Januam operiri lucernis." Many of these bronze lamps were used in Italy. They were suspended by the ancients from the sacred trees, and were used on every occasion, especially on those of rejoicing. Thus, when the master of the house returned from a journey, he always found his lamps lighted, and the whole house brilliantly illuminated. The *lucernæ* used at festive entertainments were splendid, as sufficiently appears from the descriptions of them by Cicero, Suetonius, and others. There were various species of lamps — some of costly materials and workmanship — in use among the ancients. There were the *lucernæ conviviales*, which burned on the table; the *cubiculares*, which performed the use of our rushlights; the *meritriciæ*, which courtesans suspended over their wretched abodes. The most remarkable were the *lucernæ sepul-*

chrales, of which so many have been found in ancient tombs. Were they designed to burn perpetually? The question would be absurd, unless the superstitious people supposed they could be supernaturally fed. We are, however, gravely assured, that on opening several tombs, which must have been closed many hundreds of years, lamps were found burning, but that all were extinguished on the admission of air.

"Winckelman places the lamps among the most curious utensils found at Herculaneum. In the number of those of pottery, the largest part represent a boat, with seven mouths or beaks on each side, in order to place a like number of matches. The vase used to pour oil into these earthen lamps, resembles a small round bark with a close deck. Its beak is sharp, and at the opposite end is a little hollow dish, with a hole, for pouring in the oil. Among those of bronze, at the hinder end of one of the largest, is a bat with extended wings, which may be regarded as an emblem of night. The delicate tissue of the wings of that animal, the tendons, the veins, and the skin, are admirably wrought. Upon another of these lamps is a mouse, which appears to watch the moment when it may lick up the oil; and, upon another lamp, is a rabbit browsing upon herbs. But the most splendid is one with a bronze pedestal and square base, upon which is a naked child two palms high. In one hand this child holds a lamp, suspended by three chains four times entwined; and in the other, another chain formed like the first, to which is attached the crook for disposing the match. Near the child is a column with spiral convolutions, and, instead of a capital, a mask, which serves for a lamp. The wick proceeded from the mouth, and the oil was poured in by a hole upon the top of the head, which hole was closed by a small plate or stopper with a hinge. Etruscan lamps, he adds, are very rare, but mentions one in the form of a theatrical mask. The wicks were made of tow (trimmed by an *acus* or *festuca*, or the hand), of a plant called *thruallis*; of inferior flax, next to the bark,

which was combed with iron hooks, till all the bark was stripped off. In Sicily they used a kind of bitumen instead of oil. In subsequent ages we find the classical *bilychnis, lucerna;* the *pharus*, or *pharum*, round, with a certain number of lights (one in the church of St. Peter, in the form of a cross, had 370 candles); sometimes made of silver, some in the form of a crown, others in that of a cross or net, or, as Pliny describes one, bearing fruit. Latterly they were so made, that there hung from them *canthari*, or dishes, in which were either candles or lamps. In the fourteenth century we find them of glass (among the Anglo-Saxons rare), drawn up and down with cords, lit with paper, with dishes under them. A kind of tallow, or kitchen stuff, was used from the days of Augustine. Both lamps and candles were used by the Irish in 1375.*

LANA, *wool.*—Arcas instructed his countrymen in the art of preparing wool, showing by what methods it might be woven and figured. Posterity, in gratitude for his favours, decreed him worthy of divine honours, and appointed him a place in the number of the constellations. "Lana laudatissima Apula, et quæ in Italia Græci pecoris appellatur, alibi Italica. Tertium locum Milesia obtinet. Colorum plura genera: quippe cum desint etiam nomina eis, quas nativas appellant aliquot modis. Hispania nigri velleris præcipuas habet. Pollentia juxta Alpes cani: Asia rutili, quas Erythræas vocant: item Bætica: Canusium fulvi: Tarentum et suæ pulliginis. Istriæ, Liburniæque pilo proprior, quam lanæ, pexis aliena vestibus, et quam sola ars scutulato textu commendat in Lusitania."† Thus in Apulia, the favourite colour was white; in Spain, black; in Pollentia, red; while, among the Tarentines, brown was most esteemed. The most honourable matrons disdained not to be employed in its manufacture: Roman history affords many examples of this. Phædrus, speaking of a certain opulent lady, has these

* Fosbrooke's Encyclopedia of Antiquities, vol. i. pp. 281, 282.
† Pliny.

words: "At alteram lanificam, frugi, et rusticam." And because this was considered a woman's art, the newly married bride was accustomed to sit on a sheep-skin; and for the same reason, a fleece was suspended at the bridegroom's door. Hence in the epitaph of an ancient Roman lady we read:

> "Hoc est sepulcrum haud pulcrum pulcrai feminæ...
> Domum servavit, lanam fecit."

And in Auson. Parental. ii. 3.:

> "Morigeræ uxoris, virtus cui contigit omnis
> Fama pudicitiæ, lanificæ manus.
> Cujus si probitas, si forma, et fama fidesque,
> Morigeræ uxoris, lanificæque manus."

The woof was employed in divination for the discovery of theft. Heralds were ornamented with wool.*

Lanx.—The vessel bearing this name was broad and deep, but yet more shallow than the *patina*, and was used for animal food either roasted or boiled: "Lancibus et splendidissimis canistris non olusculis nos soles pascere."†

> "Interea dum isti certant in popinam divertundum est mihi:
> Lances detergam omnes, omnesque trullas hauriam."
> PLAUT.

> "In carnario fortasse dicis. P. H. Imo in lancibus."
> *Ibid.*

> "Aspice, quam magno distendat pectore lancem
> Quæ fertur domino, squilla, et quibus undique septa
> Asparagis. JUV.

Lances were variously shaped: not broad only, but deep:

> "Sic implet gæbatas, parosidasque,
> Et leves scutulas, cavasque lances." MART.

Many were square, and some round:

* Minos in Alciat. Emblem. 195. † Cicero.

"Umber, et iligna nutritus glande, rotundas
Curvet aper lances carnem vitantis inertem."
HOR.

When ornamented with gold they were called *chrysendeta*.

"Immodici tibi flava tegunt chrysendeta mulsi."
MART.

"Ponuntur semper chrysendeta Calpetiano."
Ibid.

By some, these vessels are thought to have been richly adorned with gems. Plutarch: Ἐδωρᾶτο χρυσένδετον σμάραγδον τῶν πολυτελῶν. Pliny also mentions this kind of vessel: "Nec hoc fuit satis, turba gemmarum potamus, et smaragdis teximus calices: ac temulentiæ causa tenere Indiam juvat: et aurum jam accessio est.* They were sometimes made very large: "Claudii principatu servus ejus Drusillanus, nomine Rotundus, dispensator Hispaniæ citerioris, quingenarium lancem habuit, cui fabricandæ prius officina exædificata fuerat: et comites ejus octingentarum octo quinquaginta librarum."†

LAPIS, *a stone.*—Before the invention of stirrups, stones were often placed in the streets to assist horsemen to mount. Some stones were held in high reverence and were worshipped: they were placed by the roadside, and were carefully besmeared with oil, that they might attract the adoration of travellers. Stones, too, served to show the routes to different places, especially where two roads met.

LARARIUM, was a place situated in the interior part of either royal or private houses, dedicated to the *Lares*, which the ancients appropriated to those images they were accustomed to worship.—That of a ruler was double. Severus had a grotesque mixture of divinities. In the first apartment were the images of the gods and those persons who had led most exemplary lives. "Matutinis horis in larario suo (in quo et divos principes, sed optimos electos et animas sanctiores, in queis et

* Turneb. adv. Rader in Martialem, xiv. 3. † Pliny.

Apollonium, et quantum scriptor suorum temporum dicit, Christum, Abraham, Orpheum et hujuscemodi deos, forte, et hujusmodi cæteros habebat, ac majorum effigies) rem divinam faciebat."* —In the second were illustrious men. "Virgilii imaginem cum Ciceronis simulacro in secundo larario habuit, uti et Achillis, et magnorum virorum. Alexandrum, vero magnum inter divos in larario majore consecravit."† —See LARES, and MANES.

LARES, *household deities*, believed to be the offspring of Mercury and the nymph Larunda. — They were believed to be hereditary in families, like the household goblins of the middle ages, to which, indeed, they have given rise; but in this they differed—that they were rather the protectors than the servants of the family. When a house was built, the first care of the occupant was to sacrifice to these imaginary beings, beseeching them to expel the *Lemures*, or souls of the unhappy dead, who were fond of returning to trouble mankind. And though they are originally said to have descended from Mercury and the nymph, their number, it appears, could be augmented by the souls of deceased ancestors, which a Roman piously placed among them, and worshipped with equal solemnity. Images of the *Lares* were carefully preserved; and offerings were made to them on their own altar, the domestic hearth. They were delighted with wine, frankincense, oil, corn, &c., and were sometimes regaled with a young pig. As these things were devoured by the fire, the *Lares* were thought to feed on them. There was no kind of stupidity too gross for the old pagans. Though the *Lar* was considered incorporeal—inasmuch as the soul of a deceased ancestor might become one—some were material enough to beget children on the mistress of the house. Thus Servius Tullius was said to be the son of one.

LARVÆ, *spectres, flying shapes*, which were thought to hover about men and houses during the obscurity of

* Lampridius. † Ibid.

night, and return below at the crowing of the cock. There seems to have been some difference between the *Larvæ* and the *Lemures;* but as paganism is not very explicit, nor very consistent with itself, we are left to distinguish them if we can. (See MANES.) The chief distinction appears to be, that while the latter haunted old houses, the former hovered about tombs, though they also visited human habitations. An image resembling a human spectre, and denominated a *Larva,* was sometimes placed on the table at entertainments — for what purpose does the reader suppose? to inspire serious thoughts in regard to our latter end? No! but to circulate the cup more freely; for as life is short, the greater ought to be our enjoyment.

LAURUS, *the laurel,* with which the brows of heroes, poets, &c. were crowned (see CORONA) in the public triumphs. — The laurel was also an emblem of immortality. In this sense, might it not also preserve from death? When the thunder pealed, many were the sages who placed a laurel leaf on their heads, in the hope that it would be respected by the god of lightnings. Tiberius, who was terribly afraid of the thunder, as, indeed, from his secret conscience he might well be, had recourse to this notable expedient. But though the laurel was sacred to Apollo, he could not prevent his temples, in which it was always suspended, from being riven by the element.

LECTICA, *a litter,* open or closed, and used both for the conveyance of dead bodies to the funeral pile, and for that of the living. — In this latter respect it performed the same service, though it had not the same shape, as our sedan chairs. In the *lectica* the person *lay* on a couch, while in our modern chairs he sits upright. — *Lecticarii,* the bearers of the litter, were seldom Romans, who were not sufficiently robust for the service: Germans, Calabrians, Liburnians, and Syrians, were preferred. They carried the litter on the shoulders, and the number to each varied according to the construction, and pride of the person who hired them,

There were often four, or even six, and not unfrequently eight. In the Lower Empire, these men were also employed in bearing the dead to their final home. The number was prodigious,—11,000; nor was it probably less in Rome.

Lectisternium, a festival celebrated during some grievous public calamity, and remarkable for two things: — 1. The gods themselves were invited to the entertainment: their statues were taken from the pedestals, laid on couches with pillows and cushions, and gravely placed at the table, while several of the menials as gravely bore the viands to the idols' lips. 2. Enemies forgot their animosity on this day; and even prisoners were liberated.

Legio. See Acies.

Lemures. See Lares, Larvæ.

Leo, *the lion*, was sacred to the sun, and thence was called the solar animal. — "Leonem soli dedicant, quod de curviunguibus quadrupedibus sola leæna videntem edat fœtum, quod momento temporis dormiat, oculi dormientis suffulgeant: et quod Leontini fontes, et hiatus suos nova aqua repletos inveniunt Nilo exundante, quando sol per leonem transit."

The sun himself, says one, was sometimes represented with a lion's face, either in reference to his swiftness, or because this god excels the rest as the lion does all other animals. And of this, or a similar representation, Minucius Felix: "De capro etiam, et homine mixtos deos, et leonum et canum vultus deos dedicatis." — It was sacred to the great mother of the gods. To kill so formidable an animal, was no easy task. Notwithstanding their ferocity, that they were frequently tamed, and in that state were exceedingly gentle, is one of the best attested facts in antiquity: "Mansuefactus a teneris mansuetissimus est, et mitis in congressu, et puerorum amans, et quidvis sustinet patienter gratificans magistro. Hanno leonem habuit vasa portantem, et Berenicæ leo cicur, nihil distans ab ancillis, ornatricibus. Lingua enim vultum ejus perpolibat, et

rugas levigabat, et conviva erat, comedens lente et moderate. Illum primus hominum manu tractare ausus, et ostendere mansuefactum, Hanno e clarissimis Pœnorum traditur."* Those who tamed them were called *mansuetarii.* The combats of these animals in the circus afforded a favourite amusement to the Romans. The first of these exhibitions took place A. U. 652, when Caius Marius IV. and Quint. Luctatius were consuls. A more singular fact is, that, by the ancients, they were frequently yoked to chariots instead of horses, and were first employed in this manner by Mark Antony †: — "Jugo subdidit eos, primusque Romæ ad currum junxit M. Antonius, et quidem bello civili, cum dimicatum esset in Pharsalicis campis."† We read, too, of one Heliogabalus, that "junxit sibi et leones." These animals were slain as sacrifices to the gods; — "Si imperatorium sacrificium fit, centum leones feriuntur." Christians were daily exposed to their fury; — "Odisse debemus istos conventos, et cœtus Ethnicorum, vel quod illic nomen Dei blasphematur, illic quotidiani in nos leones expostulantur."‡ — The annual inundation of the Nile was by the Egyptians attributed to the favour of the celestial lion: hence the lion was used by them as a symbol of an inundation. In relation to this circumstance, cisterns and aqueducts were so constructed, that the water flowed from them through the open mouth of a lion. The Greeks and Romans borrowed this style from the Egyptian architects, and by that means it passed to the moderns, the lion's head being at this time a common ornament: — "Leonem venerantur, ac rictibus leoninis templorum fores exornant, quia Nilus abundat,"

"Titanis primum curru tangente leonem."

Lepus. — The flesh of this animal was considered to be more delicate food than that of any other. — "Ζῆν ἐν πᾶσι λαγώοις, *vivere in omnibus leporibus,* ἀντὶ τοῦ ἐν τρυφῇ," as the scholiast observes, which was so ge-

* Pliny. † Ibid. ‡ Tertul.

nerally admitted, that it became a proverb to signify the dainties of life. So in Horace, Catius orders "leporis armos sectari." — Probably this was the first animal slain for the food of man, and for that purpose was confined in pens, which (we read) were called *leporaria*.

The flesh of the hare was peculiarly esteemed, from the common though whimsical notion, that he who dined on it would be beautiful for a whole week:

> "Si quando leporem mittis mihi, Gellia, dicis
> Formosus septem, Marce, diebus eris.
> Si non derides, si verum lux mea narras,
> Edisti nunquam, Gellia, tu leporem." MART.

The same vulgar superstition is noticed and ridiculed by Pliny: "Lepore sumpto in cibis vulgus arbitratur fieri gratiam corpori in septem dies, frivolo quidem joco, cui tamen aliqua debeat subesse causa in tanta persuasione." Some have given countenance to this opinion, by stating that this kind of food possesses the power of expelling the bile, and thereby exhilarating the mind. Probably, however, it arose from the similarity of the words *lepŏris* and *lepōris*.

In the religion of antiquity, much was drawn from various omens; and on this account we find great attention to have been paid to the hare, which was an animal much regarded in augury. In the army which Xerxes had prepared against the Greeks, it is affirmed that a mare brought forth a hare; which circumstance seemed to have presaged the shameful flight which soon after followed. The hare being a very timid animal, its appearance in the camp was always considered as foreboding flight. Thus Archidamas, son of Zeuxidamus, when besieging the city of Corinth, turned the attention of his soldiers to a hare, which, alarmed by the clamour of the fight, had crept from a place beneath the walls. This circumstance he made use of to encourage their minds, by taxing the enemy with sloth, assuring them that the nation could not be warlike which permitted the hares to dwell among them unmolested. Thus, also, when Rome was besieged by king Arnulf, a hare,

which the noise of the battle had driven from the shades, ran towards the city. This the besiegers considered a favourable omen, and followed it with the greatest alacrity. The Romans, finding themselves unequal to sustain the impetuosity of their onset, instantly deserted the walls, and the city became the prey of the barbarians.—Winter was the proper season for hunting the hare:

> "Auritosque sequi lepores, tum figere damas,
> Cum nix alta jacet, glaciem cum flumina tradunt."
> VIRG.

> —— "leporem venator ut alta
> In nive sectatur." HOR.

LIBATIO, the pouring of wine between the horns of the victim after it had been tasted by the priest and people. The wine for this purpose was to be pure; but the libation was sometimes made with other liquids, — with water, milk, and honey. There were also ordinary libations, where no victims, or altar, or priest, was present, yet which partook of a religious character. The Greeks, in particular, touched nothing until a portion had been offered to the gods: where there was no altar, the devotee placed a portion on the table, and, after repeating a prayer, threw it into the fire or the water. The *libatio in epulis* was simply the pouring of a little wine on the table or on the ground, accompanied by a certain formula of prayer, and ceremonies which meant nothing. These libations were chiefly made to Mercury, to the genius of each person, to Bacchus, and the Lares: they took place at rising at every meal in the day, and on retiring to rest.

LIBERALIA and BACCHANALIA were consecrated to the same god, who was called Liber or Bacchus; yet, according to the Roman custom, they were celebrated at different times. The *Liberalia* in 16 Kal. April, and the *Bacchanalia* monthly: "Liberalia Liberi festa, quæ apud Græcos dicuntur Dionysia."* "Libera lingua loquemur ludis Liberalibus."† Some old women, on the

* Festus. † Nævius.

day of the *Liberalia*, worthy priestesses of Bacchus, accompanied by the more wine-bibbing of the other sex, crowned with ivy, a plant sacred to Liber, were used to sit in different parts of the town, having with them fire and a number of honey cakes which they had made.

> "Melle pater fruitur, liboque infusa calenti
> Jure repertori candida mella damus.
> Femina cur præsset, non est rationis opertæ,
> Femineos thyrso concitavit ille choros.
> Cur anus hoc faciat, quæris? vinosior ætas
> Hæc est, et gravidæ munera vitis amans.
> Cur hedera cincta est? hedera est gratissima Baccho."
>
> OVID.

These called to the passengers, inviting them to purchase the cakes. If this was acceded to, they offered a sacrifice for the buyer, placing part of the cake upon the fire. With the excesses committed at the nocturnal ceremonies under the same name, we will not disgust the reader. There would be pollution in the very description.

LIBRI, *books*.—These were anciently adorned with pendent ornaments of variously coloured silk. Thus Ovid:

> "Hirsutus sparsis ut videare comis."

And an ancient epigram:

> "Cum dederit clemens veniam, natumque, laremque
> Reddiderit, comptis ibis et ipsa comis."

The covers were stained with a purple or scarlet colour:

> "Nec te purpureo velent vaccinia succo." OVID.

> "De primo dabit, alterove nido
> Rasum pumice, purpura que cultum
> Denariis tibi quinque Martialem." MART.

> "Purpureo fulgens habitu, radiantibus uncis."
>
> *Ibid.*

The *unci* were rollers, pieces of wood or ivory, about which the books were wrapped to prevent injury to the fronts. By Ovid and Tibullus they were called *cornua*. They were written in a different manner from epistles,

with many pages, and were wrapped around a cylinder of bone or wood curiously wrought, called the *umbilicum*. The extremities, as before observed, were called *cornua*, from their similitude to horns. Epistles consisted sometimes of one, and often of many pages, not bound, but folded together. Linen tape was wrapped round them, and sealed with a seal. (See ANNULUS.) If, however, there were more epistles than one, or if one epistle was to be preserved in the library, it was enclosed or turned round, and not folded: hence the word *volumen*. Hence Cicero: — "Video quod agas: tuas quoque epistolas vis referam in volumina."

Books which were condemned as injurious or seditious, were publicly burnt as a punishment to their authors, by whose enemies this business was executed. Sometimes they were burnt by the *triumviri*; — "Delegato triumviris ministerio, ut monumenta clarissimorum ingeniorum in comitio, ac foro urerentur."* Sometimes by the prætor; — "Numæ libros Græcos, quia aliqua ex parte ad solvendam religionem pertinere existimabantur, L. Petillius, prætor urbanus, ex auctoritate senatus per victimarios igne facto, in conspectu populi cremavit."† Sometimes by the *Ædiles*; — "Cremutii libros per ædiles cremandos censuere patres."‡

LICTORES, *lictors*, — a species of low functionaries, whose chief duty was to bear the fasces before the magistrates, and remove the crowd which was almost sure to intercept the passage: hence *submovere* designated their employment. To force a passage through a dense gaping mob, however, was no easy matter; and if the usual formula, "Si vobis videtur discedite, Quirites!" (Please, gentlemen, to stand out of the way), did not answer, the lictors laid about them right and left with their staves. It was their duty, too, to see that the proper honour was paid to the magistrate whom they preceded, — that each person uncovered himself, descended from a carriage, stepped reverently aside, &c. Finally, the lictors were the executioners of the laws;

* Tacit. † Val. Max. i. 1. 12. ‡ Ib.

they flogged, tortured, and put to death. Each prætor had six in his suite, each consul twelve, each dictator twenty-four; and these were independent of those who were stationed in the public prisons.

Linum, *thread, tape,* was used for fastening letters and tablets, and was sealed. — This manner of securing the tablets from observation was common among the Greeks; — "Interim Argilius quidam adolescentulus, cùm epistolam ab eo ad Artabazum accepisset, eique in suspicionem venisset, aliquid in ea de se scriptum, vincula epistolæ laxavit, signoque detracto cognovit." * "Parmenio vinculum epistolæ solvens, quidnam exageret requirebat." † In contracts, which, whether of a public or private import, required some additional solemnity, the mode is thus described by an ancient author: — "Amplissimus ordo decrevit eas tabulas, quæ publici et privati contractus scripturam continerent adhibetis testibus ita signari, ut ad summam marginis ad mediam partem perforatæ triplici lino constringantur, atque impositum supra linum ceræ signa imprimantur, ut exteriores scripturæ fidem interiori servent. Aliter tabulæ prolatæ nihil momenti habent." This method was first adopted by the senate in the time of Nero; — "Adversus falsarios tunc primum repertum, ne tabulæ nisi pertusæ ac ter lino per foramina trajecto obsignarentur." ‡ There were no other means of opening them than by removing the seal, and cutting the tape; — "Posteaquam signum ablatum fuerit, et linum incisum et tabulæ apertæ."

Lituus, *the augur's rod,* which was crooked at the end, and which bore some resemblance to the episcopal crosier.—See Augur.

Ludi, *games.* — Of these, the variety, objects, and nature, were almost boundless among the ancients. A volume would not adequately describe them; and if it would, they have so often been described, that we may be excused from mentioning them.

* Nepos. † Quintus Curtius. ‡ Suetonius.

LUSTRATIO, from *lustrare*, to purify, to expiate.— The word literally signified *to go round.* When Servius Tullius had numbered the Roman people, he purified them, as they were assembled in the Campus Martius, by causing a young pig, a sheep, and a bull, just sacrificed, to be paraded round them. Before the celebration of the *Ludi Sæculares,* which arrived only once a century, the quindecemvirs, seated on a throne in the Capitol, distributed to each person a little sulphur, bitumen, and perfume, with a piece of fir called *tæda,* on which the perfumes were to be burnt, and which was to circulate the smoke around each. Thus the *populace* were purified. The *army* was purified, by causing the soldiers to march between the two quivering halves of a victim, the priests repeating certain prayers. The lustration of a funeral pile (see CADAVER) was effected by making the spectators march round it before the fire was kindled.

M.

MAGISTRATUS.—This term does not easily admit of a definition, but it may be called the power of those who are intrusted with authority for promoting the public good. In this definition we include all the chief and ordinary magistrates. The word *Magistratus* we understand as applying to the civic authority only, and not to the provincial government. This distinction is made by Suet. Claud. c. 23. n. 2.: "Jurisdictionem de fideicommissis quotannis, et tantum in urbe delegari magistratibus demandavit."—"Magistratus, vel is qui in potestate aliqua sit, utputa proconsul vel prætor, vel alii qui provincias regunt."* And in another place: "Qui magistratum potestatemve habuit."

"Si quis apud eum, qui magistratum, potestatemve habebit;
An Fidenarum, Gabiorumque esse potestas."

JUVENAL, *Sat.* x. 100.

No one was admitted as a candidate for the office of magistrate in the city until he had served ten years

* Ulp.

as a soldier; and the Roman youths entering the army at seventeen years of age, it follows that no magistrate was appointed who was under twenty-seven. To this law there were exceptions allowed in some circumstances, of which Pompey, Octavian, and many others, afford examples. According to ancient custom, the people were assembled in the Campus Martius; and those who sought the magistracy walked around the various tribes, calling each man by his name, and soliciting his vote in favour of his appointment. (See CANDIDATI.) In this business they were assisted by the nomenclators, who whispered to them the name of each individual. Pliny says, a similar method of proceeding was observed in the senate: "Citato nomine candidati silentium summum. Dicebat ipse pro se, vitam suam explicabat, testes et laudatores dabat, vel eum sub quo militaverat; vel etiam cui quæstor fuerat vel utrumque, si poterat. Addebat quosdam ex suffragitoribus; illi graviter et paucis loquebantur. Plus hoc, quam preces, proderat. Nonnumquam candidatus aut natales competitoris, aut annos, aut etiam mores arguebat. Audiebat senatus gravitate censoria: ita sæpius digni, quam gratiosi, prævalebant."

No person could be appointed to the chief magistracy, who had not passed the various inferior grades with honour. The lowest dignity was that of the quæstor, who was immediately below the ædile. The ædile succeeded to the prætor, a dignitary secondary only to the consuls. Yet these intermediate steps were sometimes disregarded: *Post quæstorem statim consul est factus.* But though this was sometimes done, yet it was always considered as an indulgence.—Every magistrate was bound to take the oaths in five days from his election, or he forfeited his charge. Prior to the actual assumption of the office, and to this formality of swearing, each was styled *destinatus.* But before the time of Cæsar, and for some time after his death, no magistracy was permanent, if we except the governors of the Roman provinces, who were allowed by Tiberius and many other emperors to

retain their offices for several years. But the proconsuls and propraetors, sent into the provinces by the Roman senate and people, were appointed annually. No man could be a magistrate, whose father was a captive: "Servilium negabant jure aut tribunum plebis aut ædilem esse, quod patrem ejus, quem triumvirum agrarium occisum a Boiis circam Mutinam esse, per decem annos fuerat, vivere, atque in hostium potestate satis constabat.* The consuls were appointed annually. Many were reinstated at the expiration of the term, and were chosen for several successive years. This was not strictly legal; the law forbade the office to be held by the same person more than once in the space of ten years.—On the event of a public mourning the magistrates were accustomed to lay aside their insignia, and to appear in a plain attire. But to write a full account of the Roman magistracy, would be to write the history of Rome itself.

MANES. — (See CADAVER, GLADIATOR.) — The spirits of those who had led a virtuous life were transferred by superstition into the *Lares* (see the word) of houses and cities: if their life had been bad, they were denominated *Larvæ*. Hence as good and evil, they corresponded with the αγαθους και κακους δαιμονας of the Greeks. *Manes* was a term applicable to men when no definite opinion could be formed of their merits: — "Animas hominum dæmones esse, et ex hominibus fieri Lares, si meriti boni sint; Lemures sive Larvas, si mali; Manes autem cum incertum est bonorum eos, sive malorum esse meritorum," is the clear definition of St. Augustine. — In the month of February, annually, the *manes* were propitiated at their sepulchres during twelve days: sacrifices, torches, prayers, the sound of trumpets, and singing, were believed to be acceptable to the souls of the departed:

> "Cantabit mœstis tibia funeribus." OVID.

The most accursed part of the system was the sacrifice of *human* victims.

* Livy.

MANSIO, *a station*, where the imperial couriers halted to refresh themselves, and to change horses, or vehicles. They were generally isolated, and placed at equal distances from each other, — a day's journey. Hence *mansio* is often equivalent to a day's journey.

MANSUETARII. — This name was applied to those who were engaged in the capture and taming of wild beasts (See LEO), — an employment of general use among the ancient Romans:

> " Quadrupedum omne genus positis domitare magistris,
> Exorare tigres, rabiemque auferre leoni
> Cumque elephante loqui, tantamque aptare loquendo
> Artibus humanis varia ad spectacula molem."

> " Non inimica feræ tuli sub tempore natus
> Ora feret placidusque geret commercia gentis."

> " Ille manu vastos poterit frenare leones
> Et palpare lupos pantheris ludere captis,
> Nec fugiet validas cognati sideris ursas,
> Inque artes hominum, perversaque munera ducet.
> Ille elephanta premit dorso, stimulis movebit
> Turpiter in tanto cedentem pondere cunctis.
> Ille tigrim rabie solvet, pacique domabit;
> Quæque alia infestant sylvis animalia terras
> Junget amicitia secum, catuloque sagaces. MANILLUS.

MANUMISSIO, is, in regard to *persons*, the contrary to *Mancipatio*: the latter signifying the right of dominion over a person; the former, the abrogation or voluntary abandonment of the right. Hence slaves were set free by *manumissio*, so called because the owner, taking his slave by the hand or some other part of the body, and repeating the words, *Hunc hominem liberum esse volo*, pushed him away. Enfranchisement was perfect or imperfect; and in either case was effected in three different ways. It was perfect, 1. *Per censum*, where the name of the slave was, at the master's demand, placed in the register of free citizens. 2. *Per vindictam*, when, in presence of the prætor, the master having demanded the freedom of his slave, that magistrate said, *Aio te liberum esse more Quiritium*, and touched the hand of the slave with his rod. 3. *Per testamen-*

tum, or will. It was imperfect, 1. When the master wrote to the absent slave that he was thenceforth free. 2. When he declared him free in the presence of five friends. 3. When he made him sit at table. But though this distinction between *perfect* and *imperfect* may serve for ordinary purposes, it is not exact. No *libertus* (enfranchised slave) was independent of his former master; who still stood towards him in the relation of a *patron*, and he in that of *client*. (See CLIENS.) Even in the more favourable case, he was bound to certain duties, certain obligations and prestations towards his patron. In the other case, he was merely relieved from the more despotic authority of his owner, who had no longer power of life or death over him; but for whom he was obliged to labour, or, in lieu of labour, to bring a return from the proceeds of his industry. In all the six cases we have mentioned, the degree of enfranchisement differed. The highest was conferred *per censum*; the lowest was *per literas* or *testamentum*. In all, if the *libertus* failed to assist his patron with his personal service or purse, he was degraded to his former condition, or sent to labour at the public works.

MANUS, *the hand.* — The ancients, when supplicating the gods, lifted the hands to the face; they were always raised in the act of devotion. It was esteemed a favour to be admitted to kiss the hands of great and powerful men. (See ADORATIO.) "Habitus orantium hic est ut manibus in cœlum extensis precemur," says an ancient writer.

"Cœlo supinas si tuleris manus
Nascente luna, rustica Phidile." HORAT.

"Ipse gubernator tollens ad sidera palmas
Exposcit votis immemor artis opem." OVID.

To raise the hand was a natural sign of admiration:

"Admirans ait hæc, manusque tollens." CATUL.

So also was the snapping of the fingers:

"Pellicibus fragiles increpuere manus." PROP.

He whose hands were unclean, could not assist at the sacred rites. — The clean hand was more acceptable to the gods than the rich one:

"Puras Deus, non plenas aspicit manus."

Thus the priest forbade the cable of the ship in which the image of Cybere was carried, to be touched with polluted hands.

> "Tum puppe e media magno clamore sacerdos;
> Parcite pollutis contingere vincula palmis.
> Sil. Ital.

> —— "moneo ne sacra manus
> Violata cæde, neve furiali malo
> Aspergat aras." Senec.

The priests were accustomed to wash their hands before they approached the altar. "Manus interluito, postea vinum sumito." *

For more examples of this kind, see Ablutio.

In playing upon the pipe, the occupation of the hand was joined with that of the mouth. Thus Ovid, speaking of the pipe thrown aside by Minerva:

> "Inventum Satyrus primum miratur, et usum,
> Nescit et afflatam sensit habere sonum
> Et modo dimittit digitos, modo concipit auras,
> Jamque inter nymphas arte superbus erat."

And Cyprian (*De Spectac.*) elegantly expresses this ministration of the hands in music: "Alter cum choro, et cum hominis canora voce contendens spiritu suo, quem de visceribus suis superioribus intens hauserat, tibiarum foramina modulans, nunc effuso, et nunc intus recluso, ac represso, atque in aërem profuso. Item in articulos sonum frangens loqui laborat, ingratus artifici, qui linguam dedit." From this we may understand what Petronius means by the term *loquaces manus* which is found in his fragments.

> "Tinctus colore noctis
> Manu puer loquaci."

Orators obtained silence in the audience by waving

* Cato.

the hand. — Fugitive slaves were condemned to lose their hands by amputation.

Mare, *the sea.* — As a river is included by its banks, so is the sea bounded by its shores.

> " Ut pelagus tenuere rates, nec jam amplius ulla
> Occurrit tellus, cœlum undique et undique pontus."
>
> Virg.

The sea abounded with ports, bays, and harbours, and other similar places in which the mariners might take refuge. If any nation of antiquity may be said to have made use of the sea for the enlargement of its own empire, throughout the world, it was the Roman nation. They were not only well acquainted with the Mediterranean; but in the ocean itself, which was known only by name to the Greeks, they sought new lands for the extension of their conquests. Yet we may doubt whether the nautical art was as well understood by the Romans as by the Phœnicians, Carthaginians, and Tyrians. They appear to have dreaded the very aspect of the watery world, and to have shared in the pious sentiment of their poet, who declares that Jove had formed the sea as an impassable barrier to nations, and that to venture on it was impiety. Many, however, were more hardy; though even these refused to sail during the winter months. When spring returned, the element was opened: " Ver aperit navigantibus mare." * The ceremonies used on the occasion are alluded to by Apuleius and Vegetius. The annual day was one of rejoicing.

Matrimonium. See Connubium.

Mensis. See Annus.

Mercatus differs from *Nundinæ.* — We may define *Mercatus* as the time and place indefinitely appointed for sales, and the *Nundinæ* the regular markets or fixed days. Hence our distinction of Fairs and Markets: the former being the greater, and held seldom; the latter for the most part weekly. Of the fairs, some were highly celebrated; as those of Frankfort, of Lyons, of

* Pliny.

Placenza, &c. Most were held once a year, yet many were held twice — in the spring and the autumn — and in some places, by especial privilege, there were fairs three and even four times annually. That time was generally determined by the new moon. The persons of buyers and sellers were protected by imperial indulgence; the places were inaccessible even to creditors; but as they were of so secular a character, they were always to be situated at some distance from the temples of religion, or wherever any thing sacred was to be found. How little this feeling was regarded by the Jews, is apparent from the wholesome chastisement inflicted by our Saviour on the "thieves" whom he found profaning the Temple of Jerusalem.

MERETRICES,' *prostitutes*, were infamous in Rome; nor by the laws could the profession be followed by a woman born free, or by one whose husband, father, or grandfather had been *eques Romanus*. It was therefore long abandoned to *libertæ*. When the corruption of manners rendered free-born women not ashamed to embrace so infamous a course of life, they were obliged to appear before the ædiles, to announce their intention, and to witness the inscription of their names in the register. It was hoped that the notoriety of the application would deter women from this vicious career; but where modesty has fled, shame will not long hold its empire over the conduct. Nor was this humiliating exposure all:' they were obliged to assume a particular habit; they could not be conveyed in litters; they could not inherit; and they were exiled to the *cellæ* (see the word), or boxes contiguous to the circus, where their names and the price of their favours were inscribed on the door.

MERIDIARE, to take a mid-day nap from twelve to one o'clock, after a slight refection. The *cibum meridianum* was merely a lunch; the chief and only meal worthy the name was the *cœna*, which is usually rendered *supper*, but which, as it was taken about five o'clock P. M., might as well be called the dinner. That

the practice was general, is evident from many passages. Varro declares that he could not live without it.

MICARE, a kind of game by the fingers. When two are playing at it, the one was obliged to guess how many fingers the other was outstretching at the moment; and if he hit on the right number, of course he was the winner. "Micandum cum Græco, utrum ego illius numerum, an ille meum sequatur."* "Quid est enim sors? Idem propemodum quod micare, quod talos jacere, quod tesseras."† This pastime was well known to the Italians, and still continues among them. They call it *mor*, derived, perhaps, from *Moran*, an island near Venice: or from μωριὸν (*i.e.* fools' game), because the outstretching of the fingers was a sign of mental vacuity, which is observable in fools; "qui post multa inhumaniter, ac barbarice dicta digitos, porrigunt nunc supinos, nunc pronos, hoc gestu aliquid mali minitantes, aut insitam stultitiam significantes." From these words it is evident that the game was not always puerile; that there was a finger language which conventionally had a meaning; and from other passages we may infer that it was sometimes employed to give additional emphasis even to the voice. The custom itself gave occasion to the proverb, that you must have great confidence in the man with whom you practise finger-play in the dark. Nonnius proves not only that there was something significant in the game, but that it was of Grecian origin:

—— "meroicupidorum factum
Erat sortitio indiscretis manuum jactibus sequens varios digitorum modos,
Quos interdum sublatos erigebant, alios in pugnum
Includebant compressos in vinculum."

MILITES, *the soldiery.*—The Roman soldiers were principally chosen from the rustics, who, being constantly inured to hard labour, were well fitted to bear the fatigues of war; and anciently their leaders, who filled the stations of dictators and consuls, were taken from the plough.‡ "Nullum laborem recusant manus quæ ad arma ab aratro transferuntur."§ "Rustica

* Nonnius. † Cicero. ‡ Pliny. § Senec. Epist. 54.

plebs est armis aptior quæ sub divo, et in labore nutritur, solis patiens, umbræ negligens, balnearum nescia, deliciarum ignara, simplicis animi, parvo contenta, duratis ad omnem laborum tolerantium membris: cui gestare ferrum, fossam ducere, onus ferre, consuetudo de rure est.* Others were taken from the citizens. The Roman soldier in the early times was not a mere mercenary; he fought rather for his country than for any pay or stipend which might be granted; and Rome was as dear to the meanest soldier as to the most considerable citizen. The severity of the discipline (the whole authority being committed to the nobles) was more adapted to Romans than to foreigners, who had been trained by others' rules; hence, prior to the fourth year of the second Punic war, the Romans had no mercenary troops. The legions of Cæsar were composed of Gauls intermixed with Romans.† No man was enlisted, whose stature was less than five feet seven inches. "In quinque pedibus et septem unciis delectus habeatur." This is reported to have been established at the building of the city. "Proceritatem tyronum scio quondam semper exactam, puta ut senos pedes, vel certe quinos et denas uncias habentes inter alares equites, vel in primis legionum cohortibus probarentur."‡ For the purpose of measurement, a post graduated with feet and inches was set up in the camp, to which those who offered themselves were brought, that it might be ascertained whether their height was equal to the legitimate standard.§ A fine was imposed upon all those who neglected to appear on being summoned. The soldiers were not suffered to follow any other profession or business. "Incongruum videbatur, Imperatoris militem, qui veste, et annona publica pascebatur, utilitatibus vacare privatis."|| And in a law of the Codex of Justinian we

* Veget. i. 3.
† Ramus de Milit. Cæsar. Thes. Ant. Rom. Græc. tom. x. p. 1542. L
‡ Veget.
§ Stewech. in Vegetium. Casaub. ad Suet. Tiber. c. 68. n. 1.
|| Veget.

read: "Milites neque procuratores, neque conductores, neque fidejussores, neque mandatores alienarum rerum fiunt. Milites agriculturæ, aut mercaturæ studio non occupantur, nec ullius civilis rei curam in se recipiuntur: alioqui militia ejiciuntur, omni simul privilegio militari carituri. Milites prohibentur prædia, comporare in his provinciis."* During the first ages of Rome, none were permitted to enter the army, unless of good reputation: all players, except the Atellani, were excluded from military service. "Eo institutum manet ut actores Atellanorum nec tribu moveantur, et stipendia faciant tanquam expertes artis ludiciæ."† "Atellani ab Oscis acciti sunt; quod genus delectationis Italica severitate temperatum, ideoque vacuum nota est; nam neque tribu movetur, neque a militaribus stipendiis repellitur."‡ How carefully the Roman soldiers were chosen appears from a law of the civil code: "Qui status controversiam patiuntur, licet revera liberi sint, non debent per id tempus nomen militiæ dare, maxime lite ordinata, sive ex libertate in servitutem, sive contra petantur. Nec hi quidem, qui ingenui bona fide serviunt; sed nec qui ab hostibus redempti sunt, quam se luant." But on the decline of the state they were less particular in their choice, and the following classes of persons were admitted. 1. Freedmen. 2. Slaves, who were often enfranchised for the purpose. 3. Shepherds: "Servos pastores armat, atque his equos attribuit."§ 4. Gladiators: "Gladiatores quos ibi Cæsar in ludo habebat, in forum productos, Lentulus libertati confirmat, atque eis equos attribuit et sequi jussit."|| The soldiers were often called by the names of their commanders. Thus in Cornelius Nepos we read of the Honoriani, Theodosiani, &c.: these were distinguished by different marks on the skin: "Stigmata dicebantur quædam signa, quæ in manibus militum fiebant; ut de militia imperatoris dignoscerentur."

Their clothing consisted of the *chlamys*, *sagum*, and

* Justin. 7, 8. † Livy, vii. 2.
‡ Val. Max. ii. 4. 4. § Cæsar. || Ibid.

the *paludamentum*. By some the tunic was used. They were furnished with them at the public expense, but the value was deducted from their pay. On entering the army, the soldiers were compelled to swear obedience to their leader, and (under the emperors) by the life of the prince: "Deo præstandum nobis jusjurandum est quale militibus Cæsari. At illi mercede accepta jurant rebus omnibus se præpositaros salutem Cæsaris." Tertullian alludes to this: "Credimusne humanum sacramentum divino superduci licere? et in alium dominum respondere post Christum? et ejerare patrem et matrem et omnem proximum quos et lex honorari præcepit." The law forbade them to be married. This appears from Tacitus: "Neque conjugiis suspiciendis, neque alendis liberis sueti, orbas sine posteris domos relinquebant." But the law was repealed on certain occasions: "Militibus, quoniam ex legibus uxorem habere non poterant, jura indulsa maritorum." And it seems to have been abrogated by the emperor Severus, so far as regarded the soldier in a permanent station. And this was right; for of their ferecious immorality we have terrible accounts. Livy speaks of the multitude of "Nati in Hispaniâ, ex militibus Romanis et ex Hispanis mulieribus, cum quibus nullum connubii fas." But whether the concession was general may be doubted; for Tertullian, who lived in the time of Severus, states the soldiers in his age to have been unmarried. Perhaps this permission of Severus was applied to the soldiers of his own guard only. However this be, women were not allowed by the Roman laws to enter the camp during an actual campaign.

> "Romanis utinam patuissent castra puellæ." PROP.

> "Et, si castra darent, vellet gestare pharetras,
> Vellet Amazonia latus intercludere pelta." STAT.

Thus, when Pompey departed on his expedition, he left his wife in Lesbos. We read, however, of its frequent infringement by the generals themselves, who, in the time of the Sarmatian war, exchanged the ancient discipline

for every species of licentiousness. And, indeed, when no enemy was at hand, the indulgence of being accompanied by their wives was necessarily extended to the soldiers by every general who would rely on their support. This explanation will do away with the contradictions we so frequently find in the Roman annals on this subject. The law required the absence of women from the camp; but when no imminent danger threatened, that law was suspended.

The length of service was fixed at twenty-five years, but the soldiers were commonly enlisted for the whole period of the war.

They carried with them — 1. Their food. 2. Those utensils and instruments which were used in fortification and foraging, or for securing their captives. 3. The *valli*, or palisadoes. 4. Their arms. These, constituting the greater part of each man's baggage, were borne upon mules. Yet the weight borne by the soldiers themselves was considerable. Vegetius* accustomed his soldiers "bajulare usque ad saxaginta libras, et iter facere gradu militari." What this journey was he shows: "Horis quinque æstivis viginti quinque millia passuum militari gradu confici." If these marches were stated at thirty or even forty miles, it would not be an exaggeration. "Philippus exercebat una cum armis trecenta sæpe stadia ambulare, ferentes galeas, peltas ocreas, sarissas, et præterea commeatum, et quæcunque vasa quotidiani usus."† In time of actual warfare they took their food standing in the camp. "Cum alii cibum stantes capiant, tribunus inter sarta volutabitur.‡ Stans interdum more militiæ cibum brevem vilemque sumere visebatur." —Merit had, of course, its appropriate rewards. As to the punishments in the Roman army, these were various. For light offences and petty breaches of discipline they were condemned — 1. To be suspended from pay. The term *ære diruti* was applied to those

* I. 19. † Polyæn. iv. 2. 10. ‡ Quint.

who suffered this punishment. 2. To surrender their spear. 3. To change their accustomed places in the line of march: "Nec deteriore conditione sumus, quam apud patres nostros captivi: quippe illis arma tantum, atque ordo militandi locusque in quo tenderent, in castris est mutatus."* 4. To march with the baggage: "Ademptis signis hastisque diffractis omnes eos qui fugisse arguebantur inter impedimenta, et sarcinas et captivos agere iter imposuit."† 5. To winter beyond the walls of the town or of the fortified camp: "Additum utrorumque ignominiæ est, ne in oppidis hybernarent, neve hyberna proprius ullam urbem decem millibus passuum ædificarent."‡ "Decreverunt nequis eorum inter castra tenderet, neve locum extra adsignatum vallo, aut fossa cingeret, neve tentorium expellibus haberet."§ 6. Always to eat standing: "Nomina eorum qui detrectatæ pugnæ memores secessionem paullo ante fecerunt, referri ad me jubebo: iratosque singulos jurejurando adigam, nisi quibus morbus causa erit, non aliter quam stantes cibum, potumque, quo stipendia facient, captivos esse."|| 7. To dig the trenches. 8. To stand before the *prætorium*: "Pro cætero delictorum genere variis ignominiis affecit, ut stare per totum diem juberet ante prætorium: interdum tunicatos, distinctosque nonnunquam cum decempedis, vel etiam cespitem portantes."¶ 9. To be deposed and stripped of their girdle: "Centuriones manipulorum quorum signa amissa, fuerant districtis gladiis descinctos destituit."** 10. To be fed with barley. 11. To lose a quantity of blood: "Fuit hæc quoque antiquitus militaris animadversio, jubere ignominiæ causa militi venam solvi et sanguinem mitti: cujus rei ratio in literis veteribus, quas equidem invenire potui non extat: sed opinor factum hoc primitus in militibus stupentis animi, atque a naturalis habitu declinatis; ut non tam pœna, quam

* Livy. † Ammianus. ‡ Livy.
§ Val. Max. || Livy. ¶ Suet.
** Livy, xxvii. 13.

medicina videretur. Postea tamen ob pleraque alia delicta idem factitatum esse credo per consuetudinem quasi minus sani viderentur omnes, qui delinquerent."* This seems to have been done because they should lose that blood with ignominy which they were unwilling to shed with glory for their country. This probably arose from the circumstance that blood was drawn by physicians when their patients were suddenly terrified. Afterwards its use became common in every species of delinquency. This bleeding seems to have been attended with great ignominy among the Romans; and Lipsius affirms that it was performed by the same persons who amputated the hands. 12. To be degraded from a higher rank to a lower; viz. from the cavalry to the infantry: "Turmas equitum, quibus præfuerat, ademptis equis, in funditorum alas transcripsit."† "Cum magnum civium suorum numerum a Phyro rege ultro missum recipissent: decreverunt ut ex eis, qui equo meruerant, peditum numero militarent; qui pedites fuerant in funditorum auxilia, transcriberentur."‡ 13. To be expelled the camp, and employed in less honourable labours: "Dux debet esse attentus, ut si qui turbulenti, vel seditiosi sunt milites, eos prudentiori consilio segregatos a castris, ad agendum aliquid, quod ipsis videatur optabile: aut ad castella, urbesque deputet muniendas, atque servandas tanta subtilitate et cum adjiciuntur videantur electi."§ 14. To be dismissed with disgrace, as an incorrigible fellow, and drummed out of the regiment.—Such were the punishments for slight offences: those which follow were for flagrant offences, and chiefly corporal, and in many cases affected the life or liberty of the culprit. The *Lex Sempronia*, which exempted Roman citizens from corporal punishments, did not extend to the army. The heavier inflictions were these:—1. Scourging with rods or twigs until the blood freely ran from the wounds. Of this there are numerous examples, and too common to be cited. 2. Amputation of the hand: "M.

* Gell. x. 8. † Val. Max. ‡ Ibid. § Veget.

Cato memoriæ prodidit, in furto comprehensis inter commilitones dextras esse præcisas: aut si lentius voluissent animadvertere, in principiis sanguinem missum."* 3. Of the legs: "Signa propria quisque sequatur, sciens quod si remanserit usquam, exsectis cruribus relinquetur."† 4. Banishment: "Romanus quinetiam et Vincentius scutariorum scholæ prima, secundæ tribuni, agitâsse convicti quædam suis viribus altiora, acti sunt in exilium."‡ 5. Return home with ignominy: "Caius Mattienus accusatus est apud tribunos plebis quod exercitum in Hispania deseruisset, damnatusque sub furca, diu virgis cæsus est et sêstertio nummo veniit." 6. To be beaten with staves. 7. With clubs. 8. With the sword: "Nominis Latini qui erant, securi percussi." 9. To be crucified and decimated: "Romani in crucem sublati sunt."§ 10. To be devoured by wild beasts: "Is qui ad hostem confugit, et rediit, torquebitur ad bestiasque vel in furcam damnabitur." 11. To suffer decapitation.—Many offences incurred this penalty; such as flying from the enemy, leaving the ranks or going beyond the wall of the camp, causing seditions, and other similar acts forbidden by the general. It was also awarded in cases of insubordination; betraying secret council to the enemy; wounding a comrade, or refusing protection to a friend in the field of battle. 11. To be deprived of sepulture: "Virgis cæsos securi percuti jussit: eorumque corpora sepulturæ mandari, mortemque lugeri vetuit."|| This punishment, being most commonly used in civil cases, can scarcely be called military. 12. To be slain by their fellow soldiers: "Stabant pro concione legiones districtis gladiis: reus in suggestu per tribunum ostendebatur si nocentem acclamaverant, præceps datus trucidabatur, et gaudebat cædibus miles."¶ 13. To be burnt alive: Hortarius, tribune of the Alemanni, by command of Valentinian, "proditus contra Republi-

* Frontinus. † Ammian, xxiii. 5. ‡ Ibid.
§ Livy. || Val. Max. ¶ Tacit.

cam quædam ad Macrianum scripsisse, barbarosque optimates veritate tormentis expressa, conflagravit flamma pœnali."* 14. To perish, *sub crate*, that is to be slowly whipped to death: "Ad vociferationem eorum, quos sub crate necari jusserat, concurso facto."† 15. To be stoned to death: "Exercitus Posthumium imperatorem, inficiantem, quas promiserat, prædas, facta in castris seditione, lapidavit." 16. To die by the arrow. In this punishment, the victim, being bound to a post, perished by the arrows of his comrades, which they discharged at him as a target or mark. 17. To be dragged to death at the wheel: "Tribunum qui excubias deseri passus est, carpento rotali subter adnexum per totum iter vivum, atque exanimem tradit." When the crime was very general, decimation was practised.

The power of inflicting these punishments was vested in the tribune: "Si miles crimen aliquod admisisset, auctoritate præfecti legionis a tribuno deputabatur ad pœnam."‡ A centurion was appointed to oversee the heavier punishments: "Tunc centurio supplicio præpositus condere gladium spiculatorem jubet."§ Afterwards they were executed by the lictors: "Lictores dicuntur qui fasces virgarum ligatos ferunt: hi parentes magistratibus plagas ingerunt delinquentibus."|| "Quem, cum inambulans ante tabernaculum vocari jussisset, lictorem expedire securim jussit: ad quam vocem exanimi stante Prænestino: agedum lictor, excide radicem hanc, inquit, incommodum ambulantibus: perfusumque ultimi supplicii metu, mulcta dicta, dimisit."¶

So much for the punishments: let us now advert to a few of the customs.

The signal for battle being given, they turned their faces to the east and worshipped the gods. The whole army then advanced with a shout. After a victory, those who had distinguished themselves by their valour received the commendations of

* Ammian. † Livy. ‡ Veget. ii. 9.
§ Senec. || Festus. ¶ Livy.

the general, and were rewarded with honorary presents. These were crowns of various kinds for different services, horse trappings, spears, bracelets, &c. Sometimes money was distributed among the soldiers before the triumphs. Thus Livy: "Pecuniam in ærariam, tulerunt sestertium tricies octoginta millia æris. M. Livius militibus quinquagenos senos asses divisit: tantundem C. Claudius absentibus militibus suis est pollicitus, cum ad exercitum rediisset. P. Scipio triumpho omnium clarissimo urbem est invectus. Argenti tulit in ærarium pondo centum millia, militibus ex præda quadragenos æris divisit."* Those who slew an enemy in single combat were permitted to adorn their houses with the spoil.

The ancients were very solicitous for the burial of those who had fallen in battle, and for this purpose a truce was generally concluded with the enemy. Of this we have witnesses in Homer, Virgil, Livy, and Cassiod: "Scipionem captivum quendam, solutum vinculis misisse ad Asdrubalem, rogantem ut sepeliret tribunos. Et hunc quæsitos inter cadavera, et aureorum annulorum, indicio agnitos, sepeliisse." All the bodies were interred together in a large pit dug for the purpose beyond the city: "Cæsorum clade Variana veteres, ac dispersas reliquias uno tumulo humaturus colligere sua manu, et comportare primus aggressus est."†

When the soldier returned from the wars, to pass his days in quiet, he devoted his armour to the gods, or to some superior beings:—

> "Miles ut emeritis non est satis utilis armis
> Ponit ad antiquas, quæ tulit arma, Lares."
>
> OVID.

To the same purport, Lucan:

> "Rupta quies populi, stratisque excita juventus
> Diripiunt sacris affixa Penatibus arma,
> Quæ pax longa dabat."

* XXX. 45.

† Suet.

But they were frequently offered in the temple of Mars.

In time of peace, that they might not degenerate through inactivity, they were employed in repairing the old, and constructing new, fortifications.

MIMUS, *a mimic,* one who counterfeited the actions, words, and manner of another, generally with the intention of turning him into ridicule.—They were celebrated for their impudence and wit: to move laughter at the expense of the gravest personages was their employment. They were admitted even at private entertainments to divert the guests. But their strangest office was at funerals, where they took the same freedom with the deceased as, when on the stage, they took with the living. In this case, however, they were allowed to praise the virtues as well as to expose the defects of the dead; and very probably less licence of caricature was admissible. Even emperors were thus mimicked. Thus Suetonius tells us that the arch-mimic Favo was present at the funeral of Vespasian: "Sedet in funere Favo archimimus, personam ejus ferens imitansque, ut mos est, facta et dicta vivi."

MISSIO, *a discharge* or *dismissal* given to a soldier after his legal term of service, which was twenty years for the infantry, ten for the cavalry, and twenty-five for the mariners.—The disparity may be explained. The *equites* or cavalry were men of good families, who were the sooner exempted from the service, and who, in reality, ought to have a shorter term than the infantry, as they were subject to more expense. The foot-soldiers served the average time in all countries. The mariners were the least respectable of the Roman population: they were taken from the lowest classes,—indeed, none but the lowest would consent to live on the deep,—often augmented by persons half enfranchised and by civil delinquents; such, at least, were the *rowers*.

MONTES, *mountains.*—The sanctity of mountains is of great antiquity. The Syrians, as we read in

Scripture, sacrificed in high places. So also did the Persians, as we learn from the testimony of Herodotus. Mountains had their divinities: the mother of Galerius, Maximian, is called *Deorum montium cultrix*.

The *Dii Montenses*, or mountain gods, are celebrated by an ancient inscription in Gruter:—

"ARAM. JOVI. FULGE
RATORI. EX. PRECEP
TO. DEORUM. MON
TENSIUM."

Some of the superstitious ancients believed that the supreme deity, Montinus, presided over all mountains. Arnobius, indeed, quaintly asks, "Quis Montinum, montium deum esse credat?" but the very question proves that this belief had been admitted.—See GENIUS.

MORIENTES.—When at the point of death, they gave those directions, which they were willing their heirs should follow, especially those relating to the funeral. Naturally, they desired their friends to be ever mindful of them. Thus in his last moments Mæcenas besought Augustus to be as mindful of his friend Horace as of him. And the last words of Augustus, "Livia nostri conjugii memor vive ac vale." In the same manner, revenge for real or fancied wrongs was inculcated in surviving friends and kindred and servants; and, unfortunately for human nature, the legacy was always considered a sacred one: "Germanicus non ultra progressus, quam ut mandaret domesticis ultionem."* The sequel is horrid: "Juravere amici, dextram morientes (Germanici) contingentes, spiritum antequam ultionem amissuros."† Mercury, the guide of souls, was invoked at the last: a cup was called for, and, before its contents were tasted, a portion was poured on the ground by way of libation. Thus, in Valerius Maximus, the woman about to drink poison: "Poculum, in quo venenum temperaturum erat, constanti dextera arripuit. Tum defusis Mercurio delibamentis, et invocato nomine

* Suet. † Ibid.

ejus, ut se placido itinere in meliorem sedis infernæ deduceret partem, cupido haustu traxit mortiferam potionem."

They were enjoined to embrace the altars of the gods:

> "Conjugia quoniam pervicax nostra abnuis,
> Regemque terres: sceptra quid possint, scies.
> Complectere aras, nullus eripiet deus
> Te mihi." SENEC.

The dying man then delivered his ring to one of his heirs. (See ANNULUS.) His friends and kindred stood round the bed, eager to catch his last words; for the ancients believed that the spirit about to leave the body was gifted with a knowledge of future events, and for this reason the last words of the dying have been recorded by a host of writers. The words of Brutus, as noted by Dio, "O misera virtus! cum nihil quam verba esses, ego te tanquam rem aliquam exercui; tu vero servis fortunæ," are of awful import. They prove how utterly worthless were the religion and philosophy of the pagan world. On the death of some women, however, there is one pleasing trait,—the modesty natural to the sex was not forgotten:

> "Tunc quoque jam moriens, ne non procumbat honeste,
> Respicit, hæc etiam cura cadentis erat." OVID.

Thus also Suetonius, speaking of Julia: "Utque animadvertit, undique se strictis pugionibus peti, sinistra manu sinum ad ima crura deduxit, quo honestius caderet, etiam inferiore corporis parte velatâ."

But what was this DEATH, of which all mankind have stood in dread?

MORS, is defined by Plato to be merely the separation of the soul and body.—To remove its terrors, it was gently called a passage to a better life; as no more to be dreaded than sleep, its exact parallel. Hence Diogenes calls sleep the twin brother of death. A short time before his death, being roused from a heavy slumber by his physician, who inquired whe-

ther any thing grievous had befallen him, he said, "No: only sleep has preceded his brother death." Thus also when Gorgias, being seized by a dangerous malady in his old age, lay for some time in a deep sleep: on the attendants inquiring after his health, he replied, "Now sleep is about to surrender me to his brother death." By some it was thought to be a long, by others an eternal, sleep; yet the great majority of mankind—all, indeed, but a few daring sceptics—have believed in a state after death.

Whether *Mors* was a god or goddess, is not very clear. What is certain is, that it was held to be one or the other, and that sacrifices were offered to it:

"Multa boum circa mactantur corpora Morti,
Setigerosque sues, raptasque ex omnibus agris
In flammam jugulant pecudes." VIRG.

"In scopulis *Mors* sæva sedet. Ipsamque vocatam quam petat a nobis mortem tibi coge fateri."*

Æschylus somewhere says, that neither altars nor temples were dedicated to this divinity. But this is erroneous; for we read in more than one author of both temples and altars.

Both Christianity and reason teach us that the prospect of death should moderate the use of pleasure. But paganism, in its characteristic spirit, drew the contrary inference: "Let us eat and drink, for to-morrow we die!" is the maxim of all antiquity.—See CADAVER, FUNUS, MANES.

MULUS or MULA, *a mule.*—The price of a mule was greater than that of a horse:

"Ego faxim muli, pretio qui superare equos,
Sicut viliores Gallicis cantheriis." PLAUT.

And sometimes it exceeded the cost of a small house:

"Quod pluris mula est, quam domus, empta tibi."

The use of mules in chariots was for a long time very common. The chariots of king Priam and of Nausicaa (daughter of the royal Alcinous) were drawn by

* Servius.

mules. And the royal virgin Medea orders mules to be yoked to her chariot. § Hence we may suppose them to have been held in great estimation among the most ancients; nor did they fall into disrepute in later times. "Nunquam carrucis minus mille fecisse iter traditur, soleis mularum argenteis.*" "Mulionem in itinere quondam suspicatus ad calceandas mulas desilisse."† It is to be observed that the word *mula* (a she mule), and not *mulus*, which signifies the male, is used in both places; the females being more frequently used in chariots than the males. Thus we may see represented on various coins the vehicles of Agrippina, the mother of Caius, and of Domitella, the wife of Vespasian, and others, drawn by mules. "Nostra ætate Poppæa, conjux Neronis Principis, delicatioribus jumentis suis soleas ex auro quoque induere solebat."‡ Besides the emperors and their consorts, many opulent men, and women of distinction, kept mules for this use. Wives, as we learn from several writers, left their husbands little respite until they had procured beautiful mules and costly saddles; and Tertullian is sure that nobody but the devil could have put such vanity into their heads. They were used also by persons in office when they appeared in state. Alexander Severus decreed, "mulas senas, mulos binos," to the Roman presidents when they journeyed into another province. When intended for chariot use, it was required that they should be sleek and handsome, and that the colour of all should be the same. "Quid ad rem pertinent mulæ saginatæ, unius omnes coloris?"§—Mules were employed in the public games, especially in chariots. They were also yoked to vehicles by the more vulgar. "Mulis quoque celebrantur ludi in circo maximo consuales, quod id genus quadrupedum primum putatur cœptum jungi currui, et vehiculo. Mulus vehiculo lunæ adhibebatur, quod tam sterilis sit, quam mulus: vel quod ut mulus non suo genere, sed equi creetur, sic ea solis, non suo fulgore luceat."‖

* Suet. † Ibid. ‡ Pliny. § Senec. ‖ Festus.

MUNICIPES. See CIVIS.

MURCI, a name given to those who, to escape the military service, cut off their right thumbs.—They were thus called in allusion to Murcia, the goddess of idleness.

MUS, *the mouse.*—This was a term of endearment to young girls. Martial:

"Nam cum me murem, cum me tua lumina dicis."

The mouse is said to be a prophet, since it always foresees the ruin of a falling house, and flies before the crash to a place of safety.

N.

NÆNIA, funeral songs in honour of the dead, sung by women who were hired for the occasion. - They howled as well as sang; they wept and tore their hair, while reciting the praises of the deceased. The ancients were well acquainted with "the mockery of woe."

NANI, *mas.*, NANÆ, *fem.*, *dwarfs.* — They were as frequent among the attendants of princes and noblemen of antiquity, as in some modern courts two centuries ago. These were not all natural dwarfs; many of them were rendered diminutive by art. For this purpose they were taken when young, and, being constantly bound and subjected to the closest confinement, the natural development of the body was prevented. The dwarf Conopas, the attendant of Julia the daughter of Augustus, was but two feet eight inches in height. The motives which induced Augustus to tolerate the presence of this thing, are unknown; for we are informed by Suetonius, that he entertained a great antipathy towards dwarfish and distorted persons. It is, however, certain, that on some occasions he tolerated and exhibited them. "Lucium quendam honeste natum exhibuit in ludicro, tantum ut ostenderet, quod erat bipedali minor, librarum septemdecem, ac vocis immensæ." Severus often indulged himself in

the same frolic; and the example of both had imitators. To see them *fight* appears to have afforded the very height of amusement:

> "Hic audax subit ordo pumilorum,
> Quos natura brevi statu peracto
> Nodosum semel in globum ligavit;
> Edunt vulnera, conseruntque dextras,
> Et mortem sibi, qua manu? minantur.
> Ridet Mars pater, et cruenta Virtus,
> Casuræque vagis grues rapinis." STAT.

Mules and small horses were called *nani;* and the word was also used for a small and peculiarly formed drinking cup among the Romans.

NATALIS DIES, *birthday,* a period celebrated with much ceremony by the ancients.—Of these there were four, which every man, as a pagan, a subject, and an individual, was bound to observe. 1. The gods had their natal days: "Dii enim ex uteris prodeunt," says Arnobius. On these occasions presents were made to the god. 2. Equally obligatory was the birth-day of the reigning emperors. The custom, indeed, began voluntarily: "Equites Romani natalem ejus (Augusti) sponte et consensu biduo semper celebraverunt:" but it was soon exacted, and punishment followed its neglect. Because the consuls had neglected to proclaim feasts for the birthday of Caligula, he abolished their office. 3. Those of great men were not compulsory, but were observed by some from gratitude, by some from admiration, by the greater number in the hope of advantage. Thus the courtly Horace, concerning the natal day of Mæcenas:

> "Jure solennis mihi, sanctiorque
> Pæne natali proprio, quod ex hac
> Luce Mæcenas meus affluentes
> Ordinat annos."

And, if Silius Italicus is to believed, he (Silius) "Virgilii natalem religiosius quam suum celebrabat." 4. But men were not forgetful of their own. Plautus:

"Mihi hodie natalis dies est; decet vos omnes eum concelebrare."

On this day each Roman was arrayed in white, and in all his ornaments. On it, patrons received presents from their clients: "Vestimenta mea accubitoria perdidit quæ mihi natali die donaverat cliens quidem." And a writer much older, Plautus:

"Hic annulus est quam ego tibi misi natali die."

Sacrifices were offered to the *genius* (see the word) of the person, and the day concluded with a sumptuous entertainment, at which friends and kindred were present.

NAVES, *ships. vessels, boats*, were formed of one or several trees. — In rivers, navigation was easier, and attended with less danger, than upon the open sea. Hence we find that the nautical art, in its first stages, extended to the navigation of the rivers only, and was afterwards extended to the sea:

"Inventa secuit primus qui nave profundum,
Et rudibus remis solicitavit aquas:
Tranquillis primum trepidus se credidit undis,
Littora securo tramite summa legens:
Mox longos tentare sinus, et linquere terras,
Et leni cœpit pandere vela Noto.
Ast, ubi paullatim præceps audacia crevit,
Cordaque languentem dedidicere metum:
Jam vagus irrupit pelago, cœlumque secutus,
Ægeas hyemes, Ioniumque domat." CLAUD.

We read that the ancients took the example in ship-building from the form of a fish. They formed the prow from the head, the keel from the back, the oars from the fins, while the tail afforded a model for the helm. Others say, that the shape of the bird served as a model for the first vessel. That the helm was taken from the tail of a bird, is an assertion commonly credited; the word *rostrum*, signifying a bird's beak, is used for the prow.

In building ships of war, care was taken to give them, 1. The proper *magnitude*, that they might be sufficiently large, without being too bulky for dextrous management: "Videsne, ut navigia, quæ modum ex-

cedant, regi nequeant." 2. *Lightness*, for the greater facility of management, that the enemy might be followed or avoided with greater alacrity, which could not be effected were the vessels heavily constructed. "Romana classis prompta, levis et quodam genere castrensis, sic remis, quasi habenis agebatur." "Romana classis alacritate superabat et robore, sed quia gravioribus utebantur navibus, non poterant agiles adversariorum fugientes assequi." 3. *Strength*. To obtain this it was necessary, first, that the timber used in their construction should be cut in the proper season; if cut unseasonably, it was sure to be perforated by worms. "Tempore importuno cæsæ arbores cito teredines faciunt."* "Reliquis diebus præcisa, etiam eodem anno interna vermium labe exesa, in pulverem vertitur." Much care, and more superstition, were observed by the ancients as to the time of cutting timber for ship-building. Certain months only were favourable. "Materia," says Vegetius, "est cædenda justo tempore; hoc est, a primo autumno, ad id tempus, quod erit, antequam flare incipiat Favonius." And, even in these months, certain days only were auspicious: — "Octo tantum diebus in istis mensibus." Vegetius reckons these from the fifteenth to the twenty-third day of the month. Others prefer eight consecutive days between the twentieth and thirtieth days of the month. But, however this may be, by Pliny we are gravely informed that there was infinite virtue in the moon's influence; that if a tree were felled at a certain time, defiance might be bid, not only to the dry rot, but to the ordinary progress of decay. "Infinitum referre lunarem rationem, adeo ut, si in coitu illius cædatur qui competat in novissimum diem brumæ, illa æterna sit materies." Next, that the joints should be firm and compact. For this purpose, they used iron nails and plates. Vegetius is of opinion, that brass should be preferred to iron for this use. "Utilius æris clavis quam ferreis

* Serv.

compingenda;" because, when in contact with the water, brass does not rust so easily as iron. That brass *was* used, is evident from numerous passages. Thus Tacitus: — "Sine vinculo æris aut ferri connexa sunt." The chinks of the vessel were stopped with tow: — "Stuppa, ea lini pars proxima cortici malleo stuppario contusa stipata, inter ligna, et rimas navium dehiscentium." * After being rendered firm by this means, they were further cemented with pitch or wax: — "Pix liquida in Europa e tæda coquitur, navalibus muniendis." †

"Parte trahat tacitum puppis mare fissaque fluctu,
Vel pice, vel molli concludere vulnera cera."
VAL. FLAC.

Sometimes rosin was added:

"Unctas cera et pice, et resina, tabulas succendunt."
VEGET.

This is called by Sammonicus *navis ramentum*:

"Navis ramentum, et quæ nomine prasion herba est."

And another ointment resembling tar:

"Mollitamque picem et rasum de navibus unguen." ‡

The trees preferred for ship-building were, — 1. The fir, on account of its lightness. Thus Virgil:

"Nascitur et casus abies visura marinos."

2. The alder:

"Procumbunt orni, nodosa impellitur ilex,
Sylvaque Dodones, et fluctibus aptior alnus."
LUCAN.

And Statius mentions,

"Alnus amica fretis."

Probably the alder was chosen for the same reason as the fir. Thus Virgil:

"Nec non torrentem undam levis innatat alnus."

3. The cedar (see the word). 4. The cypress. The ancients valued it. "Non minus est admirandum de

* Pliny. † Plin. xvi. 11. ‡ Zopissa, Plin. xvi. 12.

cupressu et pinu, quod eæ habentes humoris abundantiam, æquamque cæterorum mixtionem propter humoris, satietatem in operibus solent esse pandæ; sed in vetustatem sine vitiis conservantur: quod is liquor, qui inest, penitus in corporibus earum habet amarum saporem, qui propter acritudinem non patitur penetrare cariem, neque eas bestiolas, qui sunt nocentes."* 5. The pine, which was preferred on account of its durability. Thus in a Greek epitaph, which has been rendered into Latin by sir Thomas More, the pine complains that it is harassed by the winds, both by land and sea:

> " Pinus ego ventis facile superabilis arbor;
> Stulte quid undivagam me facis ergo ratem?
> An non augurium metuis? cum persequitur me
> In terra, boream qui fugiam in pelago?"

So commonly was the pine used for vessels, that the word is often synonymous with the ship itself:

> " Peliaco quondam prognatæ vertice pinus
> Dicuntur liquidas Neptuni nasse per undas."
>
> CATUL.

No material was esteemed fit for this use which was not perfectly dry. "Nostri gravitate et tarditate navium impediebantur; factæ enim subito ex humida materia non eundem usum celeritatis habebant."† And Ulysses, renowned for his prudence in all things, when about to build a vessel, chose those trees only which, as Homer writes, "were perfectly dry." The dry material was not liable to contract, and thus occasion leaks. But, "Si virides tabulæ compingantur, cum nativum humorem exsudarunt, contrahuntur, et rimas faciunt latiores, quo nihil est periculosius navigantibus."‡

The ancients distinguished their vessels by various names, which were taken, 1. From the insignia or painting upon the prow: thus δελφινοφορος, from the figure of a *dolphin*; ταυροφορος, from that of a *bull*, &c. 2. From the islands which equipped them: as we find they were called κνιδουργεις, which were built in Cnidus;

* Vitruv. † Cæsar. ‡ Veget.

Cercyron, from Cercyra or Corcyra; and Parona, *i. e.* παρωνα, from the island Paros. 3. From the merchandise they carried: *frumentariæ*, which brought provisions; *vinariæ, oleariæ*, carrying wine or oil; and *mercatoriæ*, used for the conveyance of treasure. 4. From the service on which they were employed: those used by fishermen were called *piscatoriæ*; others, employed by spies or discoverers, were denominated *speculatoriæ*, and *exploratoriæ*. The name appears to have been written on a round board, in the most conspicuous part of the prow. From its being of a round form, and situated in the front of the ship, it was called by the Greeks ὀφθαλμος.

On their completion they were, with much ceremony, dedicated to the god whose image they bore. Thus Apuleius describes the consecration of a vessel to Isis. The chief priest held in his hands a bright torch, an egg, and sulphur; the egg he appears to have broken, the sulphur to have burnt, by means of the torch, over the prow, and the fumigation was accompanied "by chaste words from chaste lips."

The ships were now adorned with garlands and flowers, and launched into the sea with great demonstrations of joy. The mariners who performed this business were themselves crowned with flowers. In general they were made to move on slips, and were drawn by long ropes into the water, while other men walked on each side to prevent the vessel from falling. It was a custom with the Latins, as with the Greeks, not to use any vessels for war, or any other purpose, until they had proved them, that a judgment might be formed of their fitness for service. "Paucis diebus contra omnium opinionem quadriremes 32, quinqueremes 5 confécerunt. Ad has minores, apertasque complures adjecerunt, et in portu periclitati remigio, quid quæque earum efficere posset, idoneos milites imposuerunt, seque ad confligendum omnibus rebus paraverunt." * The Greeks called this ceremony ανα-

* Hirtius.

πειρειν. They were painted with various colours, and on special occasions they were decorated with wreaths of flowers. 1. When they carried materials for sacred feasts:

> "Ferte coronatæ juvenum convivia lintres." OVID.

> "Ante coronata puppi sine labe juvencam
> Mactarunt, operum conjugiique ducem." *Ibid.*

2. When about to sail:

> —— "Vocat jam carbasus auras,
> Puppibus et læti nautæ imposuere coronas." VIRG.

3. When about to return home from a voyage, and evidently for the same reason, the floral coronation being considered as a good omen. In one of his odes, Pindar describes the custom, which, however, has nothing peculiar. 4. On the actual return from a voyage, when just entering the port:

> "Ceu pressa cum jam portum tetigere carinæ
> Puppibus, et læti nautæ imposuere coronas." VIRG.

> "Visa ratis, sævæ defecta laboribus undæ,
> Quam Thetidi longinqua dies, Glaucoque repostam,
> Solibus et canis urebat luna pruinis."
> VAL. FLAC.

The origin and progress of ship-building, as an art, could only be understood by expensive plates, with elaborate explanations.

NEMUS was less holy than LUCUS, inasmuch as the latter term was applied to the groves which surrounded a temple, while the former might be a mere forest or plantation. The shade was peculiarly agreeable to the ancients. In Rome no great house was built without an avenue of trees; Plato taught his scholars to love the groves of the Academus almost as well as his philosophy. Tacitus speaks with enthusiasm of the pleasure which such tranquil and innocent scenes afforded him; and Virgil says, that Pallas may inhabit the cities, which she was the first to build, but that he, above all things, loved the woods:

> —— "Pallas, quas condidit arces,
> Ipsa colat, nobis placeant ante omnia sylvæ."

NIX, *snow.*—When congealed by the cold, this was used instead of water for diluting wine during the heat of summer: "Hi nives, illi glaciem, potant, pœnasque montium in voluptatem gulæ vertunt, servatur algor æstibus, excogitaturque, ut alienis mensibus nix algeat."* One MS. has "servatur Ligur æstibus,"—no doubt because this snow or ice was brought from the Alps in the vicinity of Liguria. "Promittis ad cœnam: parata erat alica cum mulso et nive, nam hanc quoque computabit, uno hanc imprimis quæ perit in ferculo."† But the water of both ice and snow was in its use condemned, as hurtful to health. "Aqua ex nive resoluta, etiamsi igne calefiat, æque noxia est, ac si epota sit frigida, ergo non solo rigore nivalis aquæ perniciosa est, sed ob aliam causam." It was equally condemned as luxurious: "Is non aquam multam e diluta nive bibentes coercebat, severiusque increpabat."‡ "O infelicem ægrum, quare? quia non vino nivem diluit, quia non rigorem potionis suæ renovat, fracta insuper glacie." Martial shows its use to have been forbidden by the physicians:

> "Setinum, dominæque nives, densique trientes,
> Quando ego vos, medico non prohibente, bibam?"
> VI. 861.

We are told by Athen. iii. p. 124. of the manner of preserving the snow during the time of summer:—"C. Chares Mitylenæus scribit, Alexandri jussu fossas triginta parum inter se distantes excavatas fuisse, easque nive impletas, superinjectis quercus ramis, ac nivem longo sic tempore perdurasse."

NOBILES, in Rome, were not so by birth, but in consequence of the public offices filled by their ancestors: it was merely the *jus imaginum* (see IMAGO), or the right of displaying the portraits of ancestors. Originally the patricians were the only nobles, since they alone were eligible to the magistracy; but when the *equites*, and even the *plebs*, were admissible, the great body of

* Pliny. † Ibid. ‡ Gellius.

the nobles began to be formed. The first in any family who was raised to a curule dignity, was styled *novus homo* — a reproach addressed by Catiline to Cicero. — *Nobilissimus* was not merely a title of honour; it was a dignity, under the later emperors. The *Nobilissimi*, by a decree of Constantine, were allowed to take precedency even of the prætorian prefects.

NOCTUA, *the screech owl.* — "Oscinum tripudium est, quod oris cantu significat quid portendi cum cecinit noctua."* The appearance of this bird was a dreadful omen, and of great influence in public affairs. It inhabits the desert, frequenting places not only desolate, but dire and inaccessible; nor does its voice, which is truly discordant, bear any resemblance to the cry of a bird. Among the Athenians, its appearance was a presage of victory, and its flight gave occasion to a proverb — "When the owl flies, the enemy fleeth." The ancients attributed this to the owl, because they considered this bird as sacred to Minerva. It was the symbol of wisdom, — an opinion for which there would be little difficulty in accounting. It loves solitary places; — what more evident than that it despises the vanities of the world? It is fond of silence; — what clearer than that it is occupied in perpetual contemplation? Hence, on a gold coin of Constantine the Great, the owl is used as the symbol of wisdom, with the inscription "SAPIENTIA PRINCIPIS PROVIDENTISSIMI." It was placed, too, upon Trajan's pillar, in the coins of Seguinus; and in this case was intended to signify the providence of that prince. In further confirmation, it may be added, that among the Egyptians, the goddess Minerva was represented under the symbol of an owl, as we are taught by Philostratus.

NOMEN, *a name.* — The Greeks had but one name, unless an adventitious one was earned by some action; and for males that was the name of the grandfather. The Romans had often three, and sometimes four; the

* Festus.

prænomen, nomen, cognomen, agnomen. The first was the *personal* name, as Lucius; the second denoted the tribe or *race* from which the family was sprung, and was therefore generic, as Aurelius, Cornelius; the third distinguished the particular *family* of the tribe or race, as Scipio, Lentulus; the fourth was adventitious, being conferred through adoption, or in memory of some exploit or accident, as Coriolanus. From these observations, it is evident that the *prænomen* was the individual one, — that which distinguished him from others of the same house. The *nomen* was the most important, since it denoted the tribe to which the family of the individual belonged, — a consideration of some moment, where political privileges were annexed to particular tribes, and where, from the nature of the census, every free-born Roman citizen was enrolled in some tribe; and where he might, when he became a candidate for the highest offices, rely on the suffrages of that tribe. The *cognomen*, which determined the particular family of the tribe, was less important; but it was equally necessary. The *agnomen* was one of honour, of accident, or of disgrace, according to the occasion.

NOTÆ (ἀθετησεις), notes affixed by the critics who reviewed the works of an author, to those places which they considered to be spurious or vicious, or which, on any other account, were worthy of remark: "Quoniam te non Aristarchum, sed Phalarim Grammaticum habemus, qui non notam apponas, et malum versum."* "Aristarchi notas, quibus aliena carmina compunxit, recognoscam."†

> "Quique notas spuriis versibus apposuit." HORAT.
>
> "Vir bonus et prudens versus reprehendet inertes,
> Culpabit duros, incomptis allinet atrum
> Transverso calamo signum.
> Arguet ambigue dictum, mutando notabit,
> Fiet Aristarchus." *Ibid.*

Which signifies (as Acro observes) the annotation of a fault, *notam culpæ.* For we have before said that they

* Cic. in Pison. c. 30. † Auson.

were used for indicating the faults of the author. It may with propriety be termed *notam culpæ*, for the faults are called ἀθετησεις, or *notæ vitiorum*.

> "Mœonio qualem cultum quæsivit Homero
> Censor Aristarchus, normaque Zenodoti;
> Pone obelos igitur spuriorum stigmata vatum
> Palmas, non culpas esse putabo meas." AUSON.

Aulus Gellius here intends those places which were considered praiseworthy; and among the Latins they were marked with a double L. Hence, in Paulus Diaconus, the annotation LL. *laudabiles loci*. In another place we meet with L. SENT. *laudabilis sententia*. The Greeks marked these passages with the letter X, signifying Χρηστον, or Χρησιμον. And against those which they condemned they wrote the word Αχρησον, which Gellius calls *adnotamentum culpæ*. The most usual mark of censure was the *Obelus*: — "Obelus, id est, virgula jacens apponitur in verbis, aut sententiis superflue iteratis, sive ubi lectio aliqua falsitate notata est, ut quas sagitta jugulet supervacua, et falsa confodiat."* For a similar purpose — πρὸς την ἀθετησιν — they used the letter θ:

> "Isti qui valet exarationi
> Districtum bonus applicare theta."
> SIDON. *Carm.* ix. 331.

> "Et potis es nigrum vitio præfigere theta."
> PERS. *Sat.* iv. 12.

Which seems to have been taken from the example of the judges, who affixed this letter to the names of those whom they condemned to punishment.

Nox, *the night*. — The night was divided into four watches, each of three hours' duration: "Noctem quadripartito dividebant: idque testatur similitudo militaris ubi dicitur; vigilia prima, item secunda, et tertia, et quarta." It put an end to labour: "Actionem meam, ut prœlia, nox diremit. Egeram tribus horis et dimidia supererat sesquihora. Nam cum e lege accusator sex horas, novem reus accepisset; ita diviserat

* Isidor. i. 20.

tempus reus inter me et eum, qui dicturus post erat, ut ego quinque horis, ille reliquis uteretur."*

That part of the night during which labour was suspended was called *intempesta;* in Greek, ακρονυχία αμολγὸς, and ωρα ασαλπιγκτος.

> "Et lunam in medio nox intempesta tenebat."
>
> VIRG.

Nox was the goddess who presided over the night:

> "Dicitur merita nox quoque nænia." HOR.

She is represented clothed with a tunic thickly set with stars. To this deity the Romans sacrificed a cock during the night:

> "Nocte deæ nocti cristatus cæditur ales
> Quod tepidum vigili provocet ore diem."
>
> OVID.

NUDIPEDALIA. — A religious ceremony among the Gentiles, common with the Greeks, Romans, and barbarians, in the celebration of which the votaries appeared with the feet naked: "Denique cum ab imbribus æstiva hiberna suspendunt, et annus in cura est quidem quotidie pasti, statimque pransuri, balneis et cauponis, et lupanaribus operati, Aquilicia Jovi immolatis Nudipedalia populo denuntiatis."† This ceremony was observed during the time of long drought, to entreat the gods to send rain upon the earth. This was called a Jewish custom, and is described by Josephus. Yet probably it originated elsewhere than among the Jews: at least, early mention of it is to be found in writers who could scarcely be acquainted with that people. And although upon these occasions the Jews walked with bare feet, yet the *Nudipedalia* cannot with propriety be ranked among their festivals. Like them, when any district is threatened by some heavy calamity (the raging of a pestilence, for instance, the prevalence of blight or mildew among the corn, or the failure or too great abundance of rain), the fathers of the church appointed days of fasting to be observed.

* Pliny. † Tertul.

These penitential ceremonies were observed with various symptoms of dejection; for it seems to be innate among men to imagine that, in supplicating the divine mercy, they should use every outward sign expressive of humility and sorrow. Among the Gentiles, too, the *Nudipedalia* were employed to entreat the clemency of the gods in times of affliction. In this they were not led by the example of the Jews, but were directed by a natural impulse of the human mind inclining to this humility, and believing by these observances the gods would be rendered propitious.

Those who carried the statues of the gods through the streets of the cities walked with the *feet bare*:

"Nudare plantas ante carpentum scio
Proceres togatos matris Idææ sacris:
Lapis nigellus evehendus essedo
Muliebris oris clausus argento sedet,
Quem dum ad lavacrum præeundo ducitis,
Pedes remotis atterentes calceis,
Almonis usque pervenetis rivulum." PRUDENT.

The Roman matrons uncovered their feet when they entered the temple of Vesta, to perform their vows to the goddess:

"Huc pede matronam nudo descendere vidi." OVID.

And in the Gallic war, "Virgines ex sacerdotio Vestæ nudo pede fugientia sacra comitabantur." *

This also was observed in the performance of superstitious or magic ceremonies: "Privatim autem contra erucas ambiri arbores singulas a muliere incitati mensis, nudis pedibus, recincta." † In these the sorceress appeared with one foot naked:

"Unum exuta pedem vinclis in veste recincta." VIRG.

"Tectis egreditur vestes induta recinctas,
Nuda pedem." OVID.

Horace says it was customary for the priestess to attend, during these incantations, with both the feet bare:

"Vidi egomet nigra succinctam vadere palla
Canidiam, nudis pedibus, passoque capillo."

* Florus. † Pliny.

Some nations appeared with naked feet in war. This is related of the Ætoli, a warlike nation, who for this reason were called μονοκρήπιδες. Virgil transfers it to the Hernici, a people of Italy:

—— "Vestigia nuda sinistri
Instituere pedis; crudus tegit altera pero."

This nation would not have uncovered the feet, had not the necessity of it been suggested by their mode of fighting. They adopted the *pero* for the protection of the right leg, which, during their engagements with the enemy, was advanced before the left.

The Romans were barefooted who attended the funeral of Augustus: "Reliquias legerunt primores equestris ordinis pedibus nudis," as a token of respect; and ταπεινοφροσύνης, or, as Tertullianus remarks, ταπεινοφροσυνης. Nothing certain, however, can be gathered from Suetonius, which may lead us to suppose this to have been commonly observed by the Romans at their funerals. It seems, therefore, that the case before us affords a solitary instance; for, as we have already observed, it was a sign of reverence; and this honour was paid specially to Augustus, whom the Romans revered as a god, and to whom divine honours were decreed. We may then call this a special observance, not common in the funerals of others. Shipwrecked mariners appeared with naked feet, in token of the miseries they had endured. Thus, Paulinus of Nola, speaking of St. Martin's wreck:

"Caligis tamen velibus donatus est,
Ne nautico erraret pede,
Qui maluisset confoveri excalceus,
Quam calceari frigidus."

The feet of slaves exposed to sale were naked. Juvenal* alludes to the custom.

Numerare, *to count.*—The most ancient form was by the fingers; the next was by means of little stones; the last by means of the alphabet, — each letter being

* Sat. vii. 16.

allowed to have a certain value. Thus A stood for 500, B for 300, C for 100, D for 500, E for 250, F for 40, G for 400, H for 200, I for 1, K for 51, L for 50, M for 1000, N for 90, O for 11, P for 400, Q for 500, R for 80, S for 70, T for 160, V for 5, X for 10, Y for 150, Z for 2000. Add, that a long mark placed over each of these letters increased the value by 1000.

NUNDINÆ, *market days*, so called because they recurred every ninth day.—On this day the rustics came with the produce of their farms or industry. On it all public proclamations were made; defendants and witnesses cited to appear; causes heard, judgments given. Subsequently, the market days were placed among the *dies nefasti*, when the tribunals were closed; but the prohibition was removed by the *Lex Hortensia*.—See MERCATUS.

NUPTA, *a bride*.—See CONNUBIUM.— 1. The hair of the bride was distinguished from that of the maid by six knots, or tresses, peculiarly formed: "Senibus crinibus nubentes ornantur," says Festus; who adds, that this mode of ornament was of great antiquity.

2. The hair was dressed with a spear, which was symbolical of something — of what, has sadly puzzled classical antiquaries. Did it denote her subjection to her husband, the lord of the spear? or, that she was expected to bring forth valiant sons? Whatever may have been the design, the fact itself is certain:

"Nec tibi, quæ cupidæ matura videbere matri;
Comas virgineas hasta recurva comas." OVID.

3. Her head was covered with a crown, or chaplet of flowers:

"Turritâque premens frontem matrona coronâ." LUCAN.

4. She was clad in a tunic, which descended to the feet, and which, for reasons that cannot properly be described, was probably her only covering on the day of her marriage.

5. It was gir with the *Cingulum*, or belt of Venus,

which it was the bridegroom's duty to unloose on the same occasion: "Cingulo nova nupta præcingebatur, quod vir in lecto solvebat." *

6. Both she and the bridegroom were placed under the *jugum*, symbolical of the mutual labours of the marriage state: hence the term *conjuges*, or fellow yoke-bearers:

> "Jamne ea fert jugum?" PLAUTUS.

"Is she yet married?"

7. Her feet were clad *in sandals*, which appear to have differed in shape and materials from those worn by maidens, to have been adapted to the public streets, indicative, perhaps, of the superior freedom enjoyed by matrons. Yet the custom may have had an opposite meaning: the sandals in question may have been of a lighter description, peculiarly fitted for the house, and therefore symbolical of the chief duties of the new state.

8. Her head was covered with the *Flammeum*, a sort of veil which fell over her shoulders, and of which the colour was *pink:* this colour, which resembled the maiden-blush, was emblematic of modesty: "Flammeum est genus amiculi, quo se cooperiunt mulieres die nuptiarum: est enim sanguineum propter ruborem custodiendum," says the Scholiast on Juvenal.

9. Pretended force was used to drag the bride from her mother's arms: this was significant, too, of virgin modesty, and it was at the same time commemorative of the rape of the Sabine women:

> "Qui rapis teneram ad virum
> Virginem." CATUL.

10. The bride was led to the house of the bridegroom: hence the expression, *ducere uxorem*, to marry, — the conveying of the bride from her father's to her husband's home. So Plautus:

> "Volo te uxorem domum ducere."

In the same manner the Greeks, who observed this ceremony, say, ἄγεσθαι γυναικα. She was usually

* Festus.

conducted in the evening. Thus Valerius Maximus: "Cæcilia Metella, dum sororis adultæ ætatis virginis more prisco noctu connubia nuptialia petit, omen ipsa fecit." Catullus tells us why the night-time was chosen:

> "Vesper adest, juvenes consurgite: vesper Olympo.
> Surgere jam tempus, jam pingues linquere mensas.
> Jam veniet virgo."

Doubtless reasons might be assigned for the preference given to the evening. The brides wished to avoid the shame and confusion arising from their being the objects of public curiosity; hence the use of the *flammeum*, or veil, which covered them from the husband's eyes. Night, too, indicated the silence and secrecy proper to the occasion. And, again, the night-time was chosen by the young men, that, under the concealment which the darkness afforded, they might the more freely indulge in the pleasures commonly accompanying these occasions.

11. She was conducted by the *patrini* and *matrini*, a sort of pages: "Patrini et matrini pueri tres adhibantur in nuptiis: unus, qui facem præferret ex spina alba, qui noctu nubebant; duo qui nubentem tenebant." This was done by torch-light: "Illa solebat rapi, qua prælucente nova nupta deducta erat, ab utrisque, amicis ne aut uxor eam sub lecto ea nocte poneret; aut vir in sepulcro comburendam curaret; quo utroque mors propinqua alteriusutrius captari putabatur.*

12. The bride was lifted from the ground; a custom to which Optatus bears witness: but perhaps he speaks of the customs of his own nation, rather than of the manners of the Latins.

13. A distaff, spindle, and wool, were carried near the bride; indicative enough of the duties she was expected to practise.

14. So also were other household utensils: they were carried in an open vase, by a boy who preceded

* Festus.

the bride. The Romans called this boy *camillus*, and the vase *cumerum*.

15. She brought her husband three asses; a sufficient indication that all she had, as well as her person, was at his disposal, and under his absolute control.

16. The door-posts of the houses were ornamented with flowers and green boughs:

"Vestibulum ut molli velatum fronde vereret." CATUL.

"Ornentur postes, et grandi janua lauro." JUV.

17. A more singular custom, that when the bride arrived before her husband's outer door or gate, and was interrogated who she was, she replied, "*Caia!*" Valerius Maximus alludes to the reason: "Fertur enim, Caiam Cæciliam Tarquinii prisci regis uxorem optimam lanificano fuisse." Plutarch adds, it was suggested to the bride, by those who introduced her, to make this answer, "Ubi tu Caius, ego Caia."—"Where you are master, I will be mistress!"

18. She touched the posts of the door with wool, and anointed them with oil: "Moris fuit, ut nubentes puellæ, simul ac venissent ad limen mariti, postes antequam ingrederentur ornarent laneis vittis et oleo ungerent." * And to the same rite Lucan alludes:

"Infectaque in geminos discurrit candida postes."

In this there was evident superstition. Hence Arnobius: "O egregia numinum et singularis interpretatio potestatum? nisi postes virorum adipali unguine obliverentur ab sponsis."

19. Still more singular was the custom of touching water and fire, which were placed on the threshold for the purpose. Did this mean, that as both these elements are the great purifiers of natural bodies, the bride was expected to approach in maiden purity? Or that, as the "Aquâ et igni interdictio," (see the words) was a rigid banishment, a civil death, so the admission to the enjoyment of these elements was an admission to social rights.

* Servius.

20. On the threshold she stood, as if unwilling to proceed further. Thus Catullus:

> "Tardat ingenuus pudor,
> Quod tamen magis audiens,
> Flet, quod ire necesse est."

As she was compelled to pass over it, she took care not to touch it, but lifted her feet as high as she could. To stumble at the threshold was always regarded as a disastrous omen.

21. On entering the house, she was presented with the keys; the tradition of which, by the Roman law, conferred the control over the whole domestic economy. — See CLAVIS.

22. She was placed on a sheepskin: "Et nova nupta," says Festus, "in pelle lanata considere solebat, vel propter morem vetustum, quia antiquitùs homines pellibus erant induti, vel quod testetur lanificii officium se præstaturam viro." The latter was, doubtless, the true reason.

23. A bridal supper followed, accompanied by flourishes of music: the bride was next removed from the care of the pages, and by her maids led to the nuptial bed; and while the husband remained with her, epithalamia, or bridal songs, were chanted by the maidens outside the door of the apartment. A minute description of some of the ceremonies would be unfit for the eyes of youth.

NUTRIX, *a nurse.* — In Athens, unless the nurse died, she was seldom removed from her charge until the girl she had reared passed into the power of a husband. The tie which was formed in infancy being thus strengthened by time, we need not wonder that the relation between them was one of great tenderness, — not inferior to that between mother and child. In most of the Greek plays and comic poets, the nurse is the friend, the confidante, the inseparable companion of the heroine. In Rome, she was not held in equal respect; though even there, she seldom left the roof of her "*filia*" until the lady was married.

Nux, *a nut.* — The scattering of nuts in ancient times was very common. They were scattered by the husband before ascending the *geniale torum.* Thus Virgil,

"Sparge, marite, nuces.

Various explanations have been given of this custom, none of which are satisfactory; and one, at least, is too indelicate to be mentioned.

Nymphæ, *nymphs*, imaginary beings, which were made to people caves, grottos, rivers, fountains, woods, &c. (See Antrum.) The water nymphs were generally depicted by the poets as naked to the waist, and pouring water from a vase. The Dryads, who presided over the woods, were of the same species; and the Hamadryads, who were attached to a particular tree, grew, flourished, and decayed with the same tree. The Naiads were nymphs of the fountains; the Nereides, of the sea; the Oreades, of the mountains; the Napææ, of hills; the Limoniades, of meadows; the Limnades, of pools and lakes. Besides these, each region had its nymph, just as it had its *genius* (see the word). There is something exceedingly poetical in this peopling of earth, air, and ocean with fantastic beings. Notwithstanding their absurdity, the fables of paganism must continue to delight.

O.

Obnuntiatio, the communication of *bad* news, in contradistinction to *Annuntiatio,* which related to *good* news. — This term was used by the augur, when, his pretended art being unfavourable, he postponed the divination to another day.

Obsides, *hostages.*—They were persons given by any nation as pledges for the performance of a stipulated treaty. Thus they were the pledges of the people, or of kings contracting with other kings, or with other nations: "Quum tantus arrhabo penes Samnites populi

Romani esset, arrhabonem dixit sexcentos obsides; et id maluit, quam pignus dicere; quoniam vis hujus vocabuli in ea sententia gravior, acriorque est."* These were delivered either at their own request, or by the command of him who held the supreme authority of the state, and to whom this power was granted. In this state, they did not lose their social rights: they could sue and be sued; and, as they were amenable to the law, so they were entitled to its protection. The sovereign has not this power. They might be slain according to the law of nations, but it was not permitted by the Roman law, unless they had, by some grievous fault, merited this punishment. They were not used as slaves; indeed, by the laws of nations they were permitted to possess property and dispose of it to their heirs, though, by the Roman law, their effects were placed for the time under the care of government, in the treasury of the state. On the expiration of that period they could take all away, except they were found to have inherited something from a Román citizen, a right expressly reprobated by the civil law. Flight was forbidden to them, if, from the first, or at any other time, they had pledged their faith to remain. This obligation was always a painful one; the exile naturally turned to his country and connections; and the opportunity of escape would gladly have been seized, had not the state taken the precaution to administer his property, and, by the law of nations, reserved to itself the right to punish the attempt with death. In Rome, the punishment was a horrid one — precipitation from the Tarpeian rock.

The view here taken of the rights and privileges of hostages, is confirmed by Pitiscus:

"Hostages were foreigners, and therefore no hostage could be appointed heir to a Roman citizen. All legacies, to which in other circumstances they might have been entitled, augmented the public treasury. Still we ought not to interpret this as some writers have

* Gellius.

done, viz. that hostages were not permitted to dispose of their patrimony, or that, in the event of death, all their possessions were confiscated to the public service; for it is incompatible with justice to suppose that the children and relatives which these persons might have left in their own country should, without cause, be deprived of their lawful inheritance, because, being foreigners, they were without the pale of the civil law of the Romans." If, however, through imperial favour, the use of the toga was conferred on them, they could inherit from any Roman citizen; and, in this case, it was barely just that the property thus acquired — the rule did not extend to such as never owned a Roman master — should be subject to the burdens of the state; that it should return a twentieth to the public treasury.

OBSIGNARE, *to seal.*—See ANNULUS.

OBSTETRIX, *a midwife.*—That midwives were known in ancient Egypt, appears from the well-known relation of Joseph's birth. But in Greece they were long unknown. The laws forbade women to practise in surgery or medicine; and as wives were too modest to permit the assistance of men, many died. At length, if we are to believe Hyginus, a young girl named Agnodice assumed the masculine habit, and placed herself under the tuition of a celebrated physician, Hierophilus. When she had learned the profession, she began to attend women in her male attire; and as she made the women she delivered privy to her sex, she soon engrossed much of the practice in the city (Athens). The physicians, jealous of her success, accused her to the Areopagus of an adulterous connection with the women, and procured her condemnation. The disclosure of her sex averted the fate pronounced against her; but it enabled her enemies to invoke the law which interdicted women from the practice of medicine. On this occasion, however, the wives of Athens interfered so well that they procured the abrogation of the law; and free-born women were allowed to study the profession. At what period midwives

were admitted into Rome, cannot be ascertained: we only know that they were there, and that they inhabited a certain quarter of the city.

OBVAGULATIO. — This word acquaints us with the existence of a curious custom. If one man suspected that another had something of his in his possession, yet had not proof to establish the case, he was permitted, after demanding the property on two successive days, to take witnesses to stand before the door of the person suspected, and make whatever noise he pleased: he might curse the master of the house to his heart's content. Nor was this all; for if the property were still denied, he might, before the conclusion of the third day, forcibly enter the house with his witnesses, and seek for what he wanted. — This singular custom is sanctioned by a law of the Twelve Tables.

OCULUS, *the eye*. — "If any one of the works of God can be said above the rest to display his wisdom and power, it is this organ, which, by its marvellous structure, unfolds the wisdom of the Creator, and leads the mind from the contemplation of the visible to the knowledge of the invisible. On this, too, depend many other works which demand our admiration, more especially the variety of colour, the sombreness of shade, and, above all, the splendour of light." * The eye was consulted in divination; and, from its protrusion or retirement, its size, roundness, colour, or motion, augurs pretended to discover the future. And the eyelids were equally enlisted into the service of knavery: thus if the right eye protruded, it portends that your enemies will be subdued, and that long journeys are before you. If the upper eyelid, it signifies near acquisition, or successful negotiation, and with health: to the slave, the same sign denotes treachery; to the widow, wanderings. If the lower eyelid protrude, it announces sorrow to the freeman, advantage to the slave, injury to the virgin, subjection to the widow. If the angle of the right eye trembled, it augurs sorrow to a poor man, benefit to a

* Photius.

slave, danger to a virgin, dishonour to a widow, and the return of an absent enemy. If the left tremble, it forebodes the coming of a beloved guest, or that there will be occasion for a journey. We need not continue the fanciful and grossly superstitious twaddle.

In the morning there was an ablution of the eye from the matter accumulated during sleep. See Ablution.

The eyes of the dead were closed by the nearest relative present. Thus husbands closed the eyes of their wives:

"Ergo nec lacrymas matris moritura videbo?
Nec mea qui digitis lumina condat, erit? Ovid.

Parents closed those of their children:

—— "Tacito tantum petit oscula vultu,
Invitatque patris claudenda ad lumina dextram. Lucan.

And children those of their parents: "Cum jam visceribus rigorem cordi imminere esset locuta, filiarum manus ad supremum opprimendorum oculorum officium advocavit." * Brother for brother:

"Lumina cærulea jam jamque natantia morte,
Lumina fraternas jam subitura manus."
Albin. ad Liv.

See Cadaver.

The ancients, especially in affairs of love, swore by their eyes, as the most valuable treasure they possessed:

"Etsi perque suos fallax jurarit ocellos." Tibul.

Quamve mihi viles isti videantur ocelli,
Per quos sæpe mihi credita perfidia est.
Hos tu jurabas, si quid mentita fuisses,
Ut tibi suppositis excalerent manibus." Prop.

Not only by their own, but by the eyes of their mistresses †:

"At mihi te comitem juraras usque futuram,
Per me, perque oculos, sidera nostra, tuos." Ovid.

To scoop out the eyes with the finger, was as much the

* Valerius Max. † Petronius.

diversion of the Roman, as it is now of the Kentuckian brute.

"Sed fodiam digito, qui superent oculos." MART.

The eyes of those condemned to death were bound just before the execution. Anciently, this was done to aggravate the fear of the victim; now, in mercy, lest the sight of the descending blow induce him to turn aside the head, or to interpose the hands. The eyes were regarded as the windows of the mind, as the index of the heart, the witnesses of our vices and virtues:

"Illa meos somno lassos patefecit ocellos
Ore suo." PROP.

"At Acme leviter caput reflectens,
Et dulcis pueri ebrios ocellos
Illo purpureo ore suaviata." CATUL.

OFFICIOSI, were the *clientes* (see the word), who every morning went to the house of the *patronus*, waited his leisure in the antechamber, and accompanied him when he rode out. This *officium* was never dispensed with; as nothing so much gratified the pride of the patron as a numerous train of dependents.

OMEN,— was good or evil, according to the state of mind by which it was interpreted; and its signification depended on the intention of the person.—Thus, when Ulysses planned the destruction of Penelope's suitors, he besought from Jove a double sign: the one was thunder; the other, the prayer of a female domestic that they might no more insult the royal dwelling by their dissipation. That very day all fell by his sword, or that of his son.

Omens were drawn from any sign or token. Thus Tibullus:

—— "Aves dant omnia dira."

And Petronius:

"Fortior ominibus movit Mavortia signa."

By some, the art of divining by omens is attributed to Ceres: it is certain that the Pythagoreans were much

addicted to this superstition: "Pythagorei non solum voces deorum observant, sed etiam hominum, quæ vocant omina, quæ majores nostri quia valere censebant, idcirco omnibus rebus agendis, quod bonum, felix, fortunatum sit præfabantur, rebusque divinis, quæ publice fierent, ut faverent linguis imperabatur, inque feriis imperandis, ut jurgiis et litibus abstinerent, itemque in lustranda colonia ab eo qui eam deduceret, et cum imperator, censor populum lustraret, bonis nominibus, qui hostias ducerent, eligebantur; quod item in delectu consules observant, ut primus miles fiat bono nomine."* Whoever needed counsel on any matter went into the temple, and in a whisper made known his request to the god; then stopping his ears, he returned into the open air, and after removing his hands, he received as an omen the first voice which he heard. For *good* omens, certain expressions were in use, and converted to it, as "*Hoc bene sit! bene eveniat!*" *Evil* omens were deprecated; or, if they happened, the gods were besought to turn aside the impending danger. Thus Cicero: "O dii immortales, avertite et detestamini quæso hoc omen." And Ovid:

"Dii, precor a nobis omen removete sinistrum."

Sometimes men had sufficient presence of mind to convert a bad into a good prognostic. Thus, when Cæsar stumbled in his disembarkation on the African coast,— the worst of all omens — he exclaimed, "Teneo te, Africa!" And when the horse of Flaminius the consul, about to measure his strength with Hannibal, stumbled, he too treated the pretended omen as trifling. Superstitious as were the ancients on this subject, they appear to have thought, that the value of an omen depended less on the will of the gods than on the sense in which it was received by mortals.

Omens were believed to be present at the commencement of all human undertakings:

* Cicero.

"Tum deus incumbens baculo, quem dextra gerebat;
Omina principiis, inquit, inesse solent,
Ad primam vocem timidas advertitis aures,
Et visam primum consulit augur avem." OVID.

Thus, at an embarkation, any thing was drawn into an omen. If any one of the crew, for instance, on the left hand, happened to sneeze, the presage was bad; but good, if the sneeze issued from any one on the right of the vessel. Yet sneezings from the right seem not to have been regarded as auspicious tokens, unless they succeeded some other unquestionable omen; and, in this case, were considered as a confirmation. If a swallow alighted on the ship, the presage was unfavourable. Who ever doubted that it portended the ruin of Hostilius Marecinus? A similar one caused Cleopatra to return home. Nor were omens disregarded in the disembarkation from a vessel.* It was usual to fix the attention on the first most striking thing which presented itself, and judge of the event from its nature or name. Thus, when Scipio, casting his eyes on the nearest promontory, inquired its name, and was told it was *Pulcher*, he cried, "Placet omen; huc dirigite naves!" And when Pompey was told that a spacious and fair edifice, which he descried on the sea-coast, was called *Cano-basilea*, he groaned deeply.

How diligently omens were sought previous to a battle, is known to any schoolboy. See AUGUR.*

ORACULUM.—The most popular mode of divination was by consulting the oracle: in other cases, as the interpretation of things depended on man alone, there might be mistake or deception; in the present, as the deity himself pronounced either in his own voice or that of a consecrated agent, there could be none. Oracles, indeed, were so revered, that nothing of importance, whether in public or private life, was under-

* Sneezing, under any circumstances, is considered among the Irish as portentous of evil, unless the omen be averted by the exclamation, "God bless us!" See Croker's "Fairy Legends and Traditions of the South of Ireland."

taken without consulting them. We will briefly advert to the most celebrated.

1. The oracle of Jupiter and Dodona was the most ancient in Greece. The origin of this oracle, as related by the priestesses of the temple, is amusing. Two black pigeons leaving Thebes in Egypt, one hastened into Lybia, the other into Epirus: the former, employing the human voice, ordered the inhabitants to erect a temple in honour of Jupiter Ammon; the latter, perching on the branch of an oak, recommended, in very good Greek, that a temple should be erected in that place to the honour of the same Jupiter. The fable appears to be well explained by Herodotus, who learned from the priests of Egypt that two priestesses were carried away from Thebes by the Phœnicians; and that the one was sold into Lybia, the other into Greece. Their transformation into slaves is equally explicable by the fact, that, in the ancient language of Epirus, the same word signifies *dove* and *old woman*. The situation of the temple was in a forest surrounded by marshes, and on the declivity of a hill. Hence the invocation in Homer, as versified by Pope:

> "O thou supreme! high throned all height above!
> O great Pelasgic, Dodonean Jove!
> Who 'midst surrounding frosts and vapours chill
> Presidest on bleak Dodona's vocal hill!"

Three priestesses in the temple of Dodona were the authorised expounders of the divine will, and this will they learned in different manners. Sometimes they sought it in the neighbouring forest, at the foot of the prophetic oak; and they appear to have divined from the murmuring or roaring of its branches, according as the wind was gentle or boisterous. But it was the belief of the more stupid part of antiquity, that these oaks had a human voice: hence the vocal powers of the good ship Argo, which was built of oaks felled in this wood. Perhaps, however, some jade of a priestess was concealed in the hollowed trunk of *one* tree among the rest, and thence uttered her responses. Sometimes they

prophesied from the bubbling spring which issued from the roots of the same oak; at others they prognosticated from the brazen kettles which were suspended round the temple; and which, when vibrating, struck one against another, so as to transmit the circular sound round the edifice. According to Aristotle, there was another way of divining by sound. There were two columns near to the temple: on the top of one was a vessel of brass; on the other was the bronze figure of a boy with a whip of brass in his right hand: the whip had three lashes; one of which, when the wind blew, was sure to strike the vessel, so as to produce a sound more or less clear according to the strength of the wind. And there was a fourth mode of divination, — that by lots drawn from an urn, — which requires no explanation. That the imposture of these jades and their accomplices flourished, may be inferred from the reverence with which the responses were received, and from the costly presents which adorned the temple and its precincts.

2. The celebrated oracle of Apollo at Delphi is almost too well known to require description. Declining to notice the splendid monuments which it contained, the precious gifts with which credulity had enriched it — sad monuments of human depravity — we may spare a few words for its pretended prophecies.—The oracle itself arose from a cave, from which exhalations were said to arise, that threw whoever stood over it into a perfect frenzy; and, during the continuance of the fit, communicated the power of predicting the future. How the imposture originated, would be vain to inquire: suffice it to know, that a magnificent temple was erected on the spot; that a whole army of ministers and domestics were connected with it; that a *tripos* was placed over the mouth of the pit; and on it the Pythia, a priestess of Apollo, received her inspiration. Why a woman was selected instead of a man, can only be explained by supposing that she was more likely to become the dupe of the knaves about her, even more than their

accomplice. *They*, no doubt, arranged the horrors of the cave; instructing her to return such answers as corresponded with the appearances she witnessed, and the sensations she felt. Before she sat on the *tripos*, she washed herself in the Castalian fountain which bubbled from the foot of Parnassus: she assumed a laurel crown; sat in the fatal seat; shook the laurel tree which grew beside the *tripos;* and in a short time began to foam at the mouth, to exhibit the most distorted countenance, to appear perfectly mad. Then it was that she uttered her predictions — often very incoherent, always obscure — which were almost invariably put into Greek verse. The matter was no doubt suggested by some knave in the pit, embellished and altered by the attendant priests so as to suit their purpose: as they had always the task of arranging the words *in verse*, we need not seek long for the mystery. By what means the Pythoness was influenced from below, must for ever elude curiosity: what we know is, that she was always loth to sit on the tripod; that she was generally held there by the associating priests, and that under her tortures — for tortures they were — she sometimes died. Probably there was an exhalation which rendered her dizzy and wild with pain: perhaps, also, as was reported, a serpent was maintained below, which was taught — and no creature is more docile — to join in the contrivance. The anxiety of the priests to impose on public credulity will surprise nobody, who remembers that a gift, or, as it was called, an offering, was demanded from every one who consulted the oracle.

3. The cave of Trophonius, at Lebadea in Bœotia, illustrates in a strong degree the imposture common to all these oracles.—Who was Trophonius? One account says, an architect; that, with his brother Agamedes, he built the temple of Delphi; and that, when he solicited a recompence from Apollo, he and his brother were visited by death,— the greatest happiness that can befal man. Another, that he and his brother were secret freebooters; that they constructed at Lebadea a cavern

to which they could retire with their treasures; and that Agamedes being caught in a snare laid for the purpose, Trophonius, to prevent disclosure, cut off the brother's head, and was afterwards lost in the cave. However this be, the cave became one of the most celebrated oracles of Greece; Trophonius being there worshipped under the name of Jupiter Trophonius. There seems to have been a good understanding between the knaves of Delphi and this cavern; for, if Pausanias is to be credited, the oracle at that place expressly enjoined the Bœotians to consult the oracle of Trophonius at Lebadea. Pausanias, who himself consulted Trophonius, gives us a graphic account of the preparations and ceremonies on the occasion. *

"Whosoever's exigencies oblige him to go into the cave, must, in the first place, make his abode for some set time in the chapel of Good Genius and Good Fortune: during his stay here he abstains from hot baths, and employs himself in performing other sorts of atonement for past offences; he is not wholly debarred bathing, but then it must only be in the river Hercynna, having a sufficient sustenance from the leavings of the sacrifices. At his going down, he sacrificeth to Trophonius and his sons, to Apollo, Saturn, and Jupiter (who hath the title of king), to Juno, Heniocha, and Ceres, called Europa, reported to be Trophonius's nurse. There is a priest stands consulting the bowels of every sacrifice, who, according to the victim's aspects, prophesies whether the deity will give an auspicious and satisfactory answer. The entrails of all the sacrifices confer but little towards the revealing of Trophonius's answer, unless a ram, which they offer in a ditch to Agamedes, with supplication for success that night on which they descend, presents the same omens with the former; on this depends the ratification of all the rest, and without it their former oblations are of none effect: if so be this ram doth agree with the former, every one forthwith descends, backed with the eagerness of good hopes; and thus is the manner: immediately they go that night along with the priests to the river Hercynna, where they are anointed with oil, and washed by two citizens' boys, aged about thirteen years, whom they call Ἑρμᾶς, that is, Mercuries: these are they that are employed in washing whoever hath a mind to consult; neither are they remiss in their duty, but, as much as can be expected from boys, carefully per-

* Abel's translation, quoted from Potter: it is quaint, but faithful.

form all things necessary. Having been washed, they are not straightway conducted by the priests to the oracle, but are brought to the river's rises, which are adjacent to one another: here they must drink a dose of the water of it, called Lethe, or Oblivion, to deluge with oblivion all those things which so lately were the greatest part of their concerns. After that, they take the water of Mnemosyne, viz. Remembrance, to retain the remembrance of those things that shall be exhibited to them in their descent; amongst which is exposed a statue, adorned with such admirable carving, that it is set up by the people for Dædalus's workmanship; whereupon they never exhibit it, unless to their descendants: to this, therefore, after some venerable obeisance, having muttered over a prayer or two, in a linen habit set off with ribands, and wearing pantofles, agreeable with the fashion of the country, they approach the oracle, which is situated within a mountain near a grove, the foundation of which is built spherical-ways, of white stone, about the size in circumference of a very small threshing-floor, but in height scarce two cubits, supporting brazen obelisks, encompassed round with ligaments of brass, between which there are doors that guide their passage into the midst of the floor, where there is a sort of cave, not the product of rude nature, but built with the nicest accuracy of mechanism and proportion. The figure of this workmanship is like an oven, its breadth diametrically (as nigh as can be guessed) about nine cubits, its depth eight, or thereabouts; for the guidance to which there are no stairs, wherefore it is required that all comers bring a narrow and light ladder with them, by which when they are come down to the bottom, there is a cave between the roof and the pavement, being in breadth about two σπιθαμαὶ, and in height not above one; at the mouth of this, the descendant, having brought with him cakes dipped in honey, lies along on the ground, and shoves himself feet foremost into the cave; then he thrusts in his knees, after which the rest of his body is rolled along, by a force not unlike that of a great and rapid river, which overpowering a man by its vortex, tumbles him over head and ears. All that come within the approach of the oracle have not their answers revealed in the same way: some gather their resolves from outward appearances, others by word of mouth: they all return the same way back with their feet foremost. Among all that have descended, it was never known that any was lost, except one of the lifeguard of Demetrius; and besides, it is credible the reason proceeded from the neglect of the rituals in his descent, and his ill design; for he went not out of necessity to consult, but out of an avaricious humour, for the sacrilegious conveyance back of the gold and silver

which was there religiously bestowed: whereupon it is said, that his carcase was thrown out some other way, and not at the entrance of the sacred shrine. Among the various reports that fly abroad concerning this man, I have delivered to posterity the most remarkable. The priests, as soon as the consultant is returned, place him on Mnemosyne's throne, which is not very far from the shrine; here they inquire of him what he had seen or heard; which when he hath related, they deliver him to others, who (as appointed for that office) carry him, stupefied with amazement, and forgetful of himself and those about him, to the chapel of Good Genius and Good Fortune, where he had made his former stay at his going down: here, after some time, he is restored to his former senses, and the cheerfulness of his visage returns again. What I here relate was not received at second hand, but either as by ocular demonstration I have perceived in others, or what I have proved true by my own experience; for all consultants are obliged to hang up, engraved on a tablet, what they have seen or heard."

Plutarch has a singular story on the subject, too curious to be omitted.*

"Timarchus being a youth of liberal education, and just initiated in the rudiments of philosophy, was greatly desirous of knowing the nature and efficacy of Socrates's Demon: wherefore, communicating his project to no mortal body but me and Cebes, after the performance of all the rituals requisite for consultation, he descended Trophonius's cave; where having staid two nights and one day, his return was wholly despaired of, insomuch that his friends bewailed him as dead: in the morning he came up very brisk, and in the first place paid some venerable acknowledgments to the god; after that, having escaped the staring rout, he laid open to us a prodigious relation of what he had seen or heard to this purpose. In his descent he was beset with a caliginous mist; upon which he prayed, lying prostrate for a long time; and not having sense enough to know whether he was awake or in a dream, he surmises that he received a blow on his head, with such an echoing violence as dissevered the sutures of his skull, through which his soul migrated; and being disunited from the body, and mixed with bright and refined air, with a seeming contentment, began to breathe for a long time, and being dilated like a full sail, was wider than before. After this, having heard a small noise whistling in his ears, a delightsome sound, he looked up, but saw not a spot of earth, only islands reflecting a glimmering flame, interchangeably receiving different colours, accord-

* Translated by the same hand.

ing to the different degrees of light. They seemed to be of an infinite number, and of a stupendous size, not bearing an equal parity betwixt one another in this, though they were all alike, viz. globular. It may be conjectured that the circumrotation of these moved the æther, which occasioned that whistling, the gentle pleasantness of which bore an adequate agreement with their well-timed motion. Between these there was a sea or lake, which spread out a surface glittering with many colours intermixed with an azure; some of the islands floated on its stream, by which they were driven on the other side of the torrent; many others were carried to and fro, so that they were well nigh sunk. This sea, for the most part, was very shallow and fordable, except towards the south, where it was of a great depth; it very often ebbed and flowed, but not with a high tide. Some part of it had a natural sea colour, untainted with any other, as miry and muddy as any lake. The rapidness of the torrent carried back those islands from whence they had grounded, and situating them in the same place as at first, or bringing them about with a circumference; but in the gentle turning of them, the water makes one rising roll; betwixt these the sea seemed to bend inwards about (as near as he could guess) eight parts of the whole. This sea had two mouths, which were inlets to boisterous rivers, casting out fiery foam, the flaming brightness of which covered the best part of its natural azure. He was very much pleased at this sight, until he looked down and saw an immense hiatus, resembling a hollow sphere, of an amazing and dreadful profundity. It had darkness to a miracle; not still, but thickened and agitated. Here he was seized with no small fright by the astonishing hubbubs and noises of all kinds that seemed to arise out of this hollow from an unfathomable bottom, viz. he heard an infinity of yells and howlings of beasts, cries and bawlings of children, confused with the groans and outrages of men and women."

Here a voice fell on the ears of Timarchus, which he had courage to answer, and from which he derived much information relating to the invisible world. The conversation which followed between him and the invisible being, the priestess of the place, is curious, but of too philosophic a nature for a work like the present. It explains the generation of souls; their different changes and migrations, according as they have acquired habits of virtue or of vice in this state of being; and their preparation for a new course of existence.

So much for oracles. Many more there were, sacred to Jove and Apollo; but the three we have noticed will suffice to give the juvenile reader an idea of the subject.

ORARIUM, *a pocket handkerchief.*—This was originally used for a different purpose than wiping the nose,—to wave in the hand as a token of approbation towards actors in the theatre. It was introduced by the emperor Aurelian: "Ipsum primum," says Vespasius, "donasse oraria populo Romano, quibus uteretur populus ad favorem." Hence the expression, "uti orario ad favorem," so common in the writers of the period. At length the senators, and those who had business at court, began to employ the *oraria* in its present use; but ages elapsed before that use became common to the people. The *sleeve* was the instrument *emungendi*; as, indeed, it had always been before the introduction of this luxury.

ORCHESTRA. See THEATRUM.

OSCULUM, *a kiss.*—But *basium* and *suavium* had the same meaning. Was there a difference in the application of the word? According to Servius, *osculum* implied a kiss of duty, and was given by a mother to her child; *basium*, one of affection, and was paid by the husband to the wife; *suavium*, one of lust, and was given to a mistress; and in this sense we find the definition in a commentary on Terence. "Oscula officiorum sunt, basia pudicorum affectionum, suavia libidinum." There may be some justice in the distinction; but certainly it was often disregarded even by good writers, who appear to use the words indifferently.—*Jacere oscula*, to kiss the hand, was the most respectful form of salutation: thus the pagans honoured the statues of their gods, the images of their emperors. In the circus, the charioteers saluted the spectators by kissing the whip. Soldiers kissed the hand of their general, slaves that of their masters, freedmen that of their patron; and this was the ordinary form of salutation from inferiors. Kisses were impressed on the eyes,

the forehead, the cheeks, the mouth, the head, the shoulders, the neck, the breast, the knees, the feet; and were given on various occasions: on the departure and return of relatives and friends; in token of joy at a banquet; during the ceremonies of religion, especially at the altar and the statues of the gods. There was one form of kissing, first mentioned by Plautus, extraordinary enough. In or before the act, one took hold of the other's ears,—an ear in each hand. The cause of this is hidden: perhaps it was meant to imply that as knowledge enters chiefly by the ears,—for where there are no books, no ability or opportunity to read, it is the only entry,—and is the most enduring of acquirements, so ought the love, of which such a kiss was the sign, to be enduring also; it should penetrate to the very recesses of the soul.

OSTIARIUM, *a tax on doors.*

OSTREA, *an oyster.*—This luxury was well known to the Romans, and was served at the commencement of a repast. The largest and best were caught on the shores of the Lucrine.

P.

PÆAN, a song of joy invented in honour of Apollo.—*Io Pæan!* was subsequently the triumphal cry on any public festivity. In the circus or amphitheatre it was addressed to Mars before and after the combat; in the former case it besought success; in the latter it indicated both triumph and gratitude.

PAGANALIA, festivals held in each village and canton in honour of the local tutelary divinities.—They were instituted by Servius Tullius, who commanded every living inhabitant of each *pagus* to assemble on a certain day each year, and offer public sacrifices. Hence the meaning of the word; for *paganus* signified the rustic inhabitant of a *pagus.* The object of Servius was as much political as religious. As every man, woman,

and child was compelled to bring a small coin,—that coin varying with the age and sex of the bearer,—he was annually acquainted with the strength of each district, and consequently with that of the kingdom.

PALATIUM, *residence of the sovereign*, so called after Augustus had fixed his on the Mount Palatinus.

PALES, the tutelary goddess of shepherds, to whom sacrifices called *Palilia* were offered on the 19th of April. On this day the shepherds purified their flocks by making them pass round a great fire made of laurel, pine, and olive branches sprinkled with sulphur. An offering of milk, wine, and millet was then placed on the altar of the goddess, who was prayed to bless the earth with fertility, the flocks with fecundity; and to preserve both from injury by storm or frost, by parching heat or deluging rain. As on the same day Romulus was believed to have laid the foundation of the city, there was another festival of more solemnity, in which the people of that capital purified themselves.

PALLA, a kind of long cloak which was cast over the *stola* of women. Horace:

"Ad talus stola demissa, circumdata pallâ."

In like manner the *Pallium* was the outer cloak of the men,—*pallium extrinsecus habitus*. This garment was of Grecian origin, and was introduced into Rome under Augustus.

PALMA, *the palm*, was the symbol of victory. Hence conquerors were first crowned with it; then the successful in the public games; next writers, especially poets.

PALMUS, *the palm of the hand*, a measure in great use among the ancients.—There were two palms,—the greater and the less,—the former consisting of seven inches and a half, the latter of four and a half; both therefore, constituting a foot.

PANIS, *bread*.—Greece had no bakers, and the duty of making bread devolved on women. Thus in the palace of king Alcinous, fifty women were thus em-

ployed. In Rome, the same duty fell to the mothers of families until A. U. C. 580, when public bakers first appeared in Rome. Under Trajan they were formed into a corporate body, governed by laws which prevented them from oppressing the public by arbitrary prices.—From the time of Aurelian, bread instead of corn was often distributed to the poor. It was called *Panis Civilis.*

PAPYRUS, *paper.* — This term is derived from the Egyptian papyrus, a reed now growing there, and called *berd.* To make the paper, they cut off the two extremities of the stalk; slit it lengthwise; peeled off the several skins or barks; stretched them out; removed the irregularities; covered the leaves with the troubled waters of the Nile, instead of a paste, placed a second leaf transversely on the first; put several of these together in a press; dried them; at last beat them with a mallet, and polished them by a tooth or shell. If it was to last long they rubbed it with oil of cedar. Denon says, that in moistening a roll of Egyptian papyrus, in order to unfold it, he experienced an odour so strong and penetrating, although pleasant, that he was obliged to open the windows in order not to be incommoded with it. Astle, who more amply details Pliny's process of manufacturing the papyrus, says that this paper was of various kinds; the imperial and largest, used by the great men for letters; the Livian (from compliment to Livia), twelve inches each leaf; the sacerdotal, nine inches; besides inferior sorts. Isidore says, that the first kind was of the two inmost skins of the papyrus, the Livian of the next two, the sacerdotal of the third two. The Claudian paper, invented under that emperor, had one leaf imperial, the other Livian, which, without losing its whiteness, thus acquired substance sufficient to prevent the ink blotting through, as happened in the imperial or Augustan, on that account reserved for letters. Besides these, there were the Fannian, Amphitheatric, the Sactic, the Teniotic, and the Emporetic (for goods), each diminishing from ten to

six inches in breath, besides the difference of manufacture. Mabillon contends, that the papyrus was in use in the eleventh century; but Eustathius proves that the manufacture of it was on the decline in the third. In the early middle ages, after the papyrus was out of vogue, the cotton paper was used, so far as it was not superseded by parchment. The various kinds of ancient paper are those of cotton, made in the East (*charta bombycina*) of barks of trees, but not of rags, the era of which invention is in dispute. The abbé L'Andres seems to give the best account. The Chinese and Asiatic orientals made silk paper, the use of which passed in 652 into Persia, and in 706 to Mecca. The Arabians substituted cotton, which passed into Africa and Spain, where flax being grown, linen rags were substituted instead of cotton, because the latter was only to be obtained by importation. From hence linen paper passed into France about 1270, thence into Germany about 1312, and from Germany to England in 1320 or 1324.*

Par impar ludere, *the game of odd and even*, which has descended to our own times. — One of the parties held in his closed hand a number of nuts, dice, pebbles, or pieces of money, and demanded whether the other chose *odd* or *even*. If the latter guessed right, he had all that the hand contained: if wrong, he paid the same number of pieces from his own store: — "Si qui rogatus est numerum divinavit, lucratur id quod erat in manu: si aberraverit, tantumdem de suo exsolvit." Augustus condescended to play at this childish game.

Patricii, *Patricians*, the descendants of the old *Quirites*, whom Romulus admitted into his senate, and who constituted the class from which senators continued to be chosen, until, by a constitution of the empire, *equites* were admitted to the dignity. For their character and privileges, however, recourse must be had to the histories of Rome.

Patronus, *a patron.* — See Cliens. — When the

* From Fosbrooke's Encyclopædia of Antiquities, vol. i. pp. 437, 438.

relation between patron and client ceased, or at least when it became so feeble as to be useless, the client, having no longer a patron to plead for him, to protect his interests in a court of justice, naturally selected the aid of the most eloquent and able of his fellow citizens. Hence the origin of advocates, or counsellors, a curse to every country. These pests soon required so much for their services, that laws were made to restrain their rapacity; but as the chief study of their lives was how to evade the law, they had little difficulty in evading the penalties of this. Juvenal draws a good description of the Scarletts and Sugdens of his day. In Greece, each party in a suit did what nature and reason alike indicate — he pleaded for himself; and when at length the locusts were admitted into the tribunals, wise regulations were made to circumscribe their rapacity, and — what was equally useful — to prevent their verbiage from influencing the judges. The salary was first a *drachma*, but was subsequently reduced to three *oboli*, for each cause.* They were forbidden all *exordia*, perorations, and rhetorical figures; were compelled to state the fact with all possible clearness and brevity; and were only allowed for a speech as much time as was necessary for the escape of the twelfth part of the water in the *clepsydra* (see the word). The Greeks were in this respect wise. Well would it be, if, in a reforming age like the present, somebody had common sense enough to imitate their wisdom.

PAUPERES, *the poor, the necessitous.* — In Greece, the poor, or those who were unable to work, were relieved by the state, by the ministers of religion, by private bounty. At Athens, each received two *oboli* a day from the public treasury: in addition, each had always some portion of the victims sacrificed either on public or private occasions; and in some sacrifices, bread and other provisions were always distributed to the indigent. In Rome, they were assembled on every public festival,

* The *drachma* was about ninepence English; three *oboli* — there were six to a *drachma* — fourpence halfpenny.

and were regaled with extreme liberality. Even individuals were forbidden, by the ancient laws, to hold a feast without distributing something to the poor of the neighbourhood. They were constantly at the circus, ready to seize the bodies of the slain animals, which were always abandoned to them. In other respects, their situation was unenviable. They could not give evidence in a court of justice, nor could they sign as witnesses to a testament, because extreme poverty was believed — and in ninety-nine cases out of a hundred the belief was just — capable of warping their sincerity. "Give me," says an inspired writer, "neither poverty nor riches." In itself, poverty is no evil; but all experience proves, that in general it is associated with want of principle. The man who does not strive to escape it, is fit only for the gallows.

PECULATUS, *robbery of the public money*, a crime of frequent recurrence in Rome. — In modern times, it is of course unknown. The origin of the word is curious. Anciently, before the introduction of money, all judicial fines were *in cattle:* each crime, or conviction, was visited with the mulct of a certain number of oxen and sheep, according to its comparative enormity. He who stole these animals was a *peculator*, from *pecus,* a herd.

PECULIUM, the property which any slave or dependant — and in Rome the son was a slave — might earn, or otherwise acquire, without the succour of his master. Thus, when a slave had wrought for his master a certain defined number of hours daily, he might, if he pleased, work longer for a stipulated remuneration; and with that master's consent he might work for any person. The profits of his industry constituted his *peculium*, over which his master had no control, and with which he might purchase his freedom.

PENATES, *household gods* (see LARES, LARVÆ), — so called because they were placed in the most inward recesses of the house. For the same reason, too, they were called *Penetrales,* and their chapels *Penetralia.*

These household gods were generally the souls of departed ancestors and kinsmen. They were worshipped by laying before them a small portion of each dish at table. The *Penetralia* were sacred: they were filled with images; and, for security, other treasures were often deposited there. There were also *public Penates*; — such were those which "*pius Æneas*," — a great rogue, however, — brought with him from Troy to Italy.

PERGAMENUM, *parchment*, — so called because it came from *Pergamus*. — The use of parchment was known long before the time of Herodotus. Before the preparation of the skins of animals, papyrus, or tablets smeared with wax, were used: they were, indeed, used long afterwards, for skins were too dear for common purposes. After skins were adopted, they were rolled up before they could be sealed; hence the word *volumen*, from *volvere*, to roll. And as the scribe wrote to the very bottom of the parchment — to the very place where the cord used for the folding was fastened, — we may account for the expression, *Opus ad umbilicum perductum*.

PERSONA, *a mask*, adopted by the actors on the stage. They varied so as to represent different personages. Hence the same actor might, by assuming different *personæ*, or masks, act as many parts as he pleased. There were masks for tragedy, comedy, and satire, no less than for different personages of the drama.

PES, *a foot*, consisted of sixteen fingers' breadth, or of twelve thumbs' breadth.

PHARUS, *a lighthouse*, — so called because the first designed for the guidance of vessels was erected on the isle of Pharus.

PILA, a small human figure in wood, offered to the *Lares* or domestic gods. If, as Macrobius assures us, infant children were anciently sacrificed *Diis Laribus*, we may applaud the humanity, because we may pity the superstition, which substituted inanimate figures for living victims. This salutary change is said to have

been effected by Brutus after the expulsion of the kings.

Piscatus, *the exercise of fishing,* for which the Romans in particular had great affection, especially as no table was well furnished which had no fish.—Every country house of any magnitude had its fish-pond; and where the house was situated near the sea, a canal of salt water was brought to the pond. At what period fish began to be used as an article of food, is impossible to be ascertained. No mention of it is to be found in the heroic times. It is, however, certain that it was used in Greece at a very early period. In Rome, the employment of fishing occupied an immense number of hands:

> "Atque ita defecit nostrum mare dum gula sævit,
> Retibus assiduis."

And the same poet (Juvenal) condemns the rashness of the fishermen, who, to satisfy the gluttony of the rich, ventured into the most dangerous seas.

> "Contemnunt mediam temeraria lina Charybdim."

Plebeii, the third class of Roman citizens, comprehending all who were not *Patricii* or *Equites*.—For their rights, privileges, &c., see the first volume of the History of Rome, Cab. Cyc.

Præco, *a public crier,* was employed on innumerable occasions by the Romans.—At auctions, he proclaimed the commodity selling, with the amount of the last offer: in the *Comitia,* he called on the people to vote, and declared on what magistrates the majority of suffrages had fallen; he invited to funerals by a certain formula of words; he summoned the parties in a suit to attend the court of justice, and called on them in their order; he proclaimed silence during the ceremonies of religion; he notified every new law; he read in the senate the letters addressed to that body; and he was often the bearer of messages—especially of hostile messages—from one person to another.

Præda, *booty obtained in war,* was generally divided

into three parts: one was for the wages of the soldier, the second for his reward above the arrears due to him, the third was for the public treasury.—Whether the general and the superior officers had for their shares more than the common soldier, may be doubted. They had to learn the modern art of distribution, which awards the prize money in the proportion of five thousand to one, according to the comparative rank of the soldier.

PRÆFECTURA.—The nature, dignity, and functions of this high officer must be sought in the histories of Rome.

PRÆGUSTATOR, *one who tastes beforehand.* — There was anciently one at the table of every prince; he tasted of every dish and every cup, to secure the life of his master against poison.

PRÆIRE, literally, *to go before.* — It generally signified the formula of words dictated by the priest on certain solemn occasions, and repeated by him who took the oath, vow, or engagement.

PRÆNOMEN. See NOMEN.

PRÆTOR.—For the origin and dignity of this officer, see the Roman historians.

PRANDIUM. See CŒNA.

PRECES, *prayers,* whether public or private.—The Romans prayed standing with covered heads and faces, that their attention might not be distracted by surrounding objects. The priest read the prayers, and was followed by all present. They generally turned towards the East; often kissed the altar, embraced the knees of the statues, and raised the right hand to the mouth. (See ADORATIO.) The Greeks prayed standing or sitting. Before entering the temple, they purified themselves by lustral water: it was common water, in which a burning torch from the altar had been quenched. This water stood in a large vase at the entrance, just like the holy water of the Roman Catholics, and in it each person dipped his hands.

PRIMITIÆ, the first fruits of any production of the

earth, which were uniformly offered to the gods. — The custom was universal: — *Ac ne degustabant quidem novas fruges, et vina, antequam sacerdotes Primitias libassent.*

PROCONSUL. — For the dignity of this officer, see the Roman history.

PRODIGIUM, any *prodigy*, or prognostication drawn by the augurs from natural phenomena. — See AUGUR.

PROSCRIBERE, *to proscribe*, was used in relation both persons and things. — In the former case, the name of the person condemned to death was written on tablets, with a reward offered for his head, and the advertisement was suspended at the corners of streets, and in the most public places. In the latter case, the goods of an insolvent debtor were proscribed, — that is, tablets of the articles, with the price expected for each, were suspended in a public place, and the crier invited by a certain formula all persons "to walk in and buy."

PROVOCATIO, *an appeal*, was permitted in a great majority of cases from the sentence of any magistrate. — Originally, at the moment sentence was pronounced, the party aggrieved was to exclaim, "I appeal!" next the privilege was extended to two days; subsequently, to ten. Appeals were sanctioned under the ancient kings, until the reign of Tarquin the Proud; and, after his expulsion, they were restored. There was, however, no appeal from the decisions of the Centumvirs, because, as they were chosen from all the tribes, they were regarded as the representatives of the whole people, in whom resided the majesty of law.

PUBLICANI, *publicans*, a general name applicable to all who collected and farmed the public revenues. — They were not persons of low birth: on the contrary, they were generally of equestrian families; and they were not poor; for they had always to give security that they would punctually pay the amount which they offered for the revenues of any particular district.

PULVIS, *dust*. — When a corpse was buried, tht nearest relations threw on it a handful of dust or earh.

The ceremony was one of religion, and he who neglected it was compelled to make a sacrifice to Ceres. The custom was derived from the Greeks, among whom the Athenians had a law to enforce it. Often the corpse was thus covered by degrees; and the duty of throwing from one to three handfuls of earth upon it was rendered obligatory on every passenger. From a scholiast on Sophocles, we learn that he who passed by a corpse unburied—viz. one not fully buried—and did not cast earth upon it, was to be held accursed.

Q.

QUADRAGESIMA, the tax of a fortieth, payable on the importation of merchandise to the farmers of the republic.

QUADRIGÆ, a carriage drawn by four horses, the invention of which, like the *Bigæ* (see the word), is ascribed to *Erichthonius*; but these chariots were in use before the time of that hero—if, indeed, he ever existed. Little is to be said about them beyond this—that they were clumsy, and that the horses were all four abreast, instead of being yoked two by two.

QUÆSITORES, QUÆSTORES.—The functions and dignity of these officers must be sought in the history of Rome.

QUIRITARE, to invoke the succour of the Quirites or Romans, to attest their faith: *Quiritare dicitur is qui Quiritium fidem clamors imploret.* The Romans probably derived their name of *Quirites*, either from their junction with the *Curiæ*, whose country they inherited, or from their warlike character—*Quiris* being the Sabinian name for the spear. If, however, the latter were the case, the word must in after ages have degenerated greatly from its original meaning; for *Quirites* was the most odious appellation a Roman soldier could receive. It seemed to imply that he was fitter for the quiet life of the city than for the labours of the campaign.

R.

Recitare, *to read in a loud voice.*— Before publishing his work, an author was careful to read it, or at least certain portions of it, to his friends, that he might profit by their criticisms. The more celebrated authors read in the Capitol, or in the palace of the emperor, — not merely to friends, but to every one who chose or who was permitted to be present. Asinius Pollio is said to have been the first who thus publicly recited his works: "Pollio Asinius," says Seneca, "primus omnium Romanorum, advocatis hominibus, scripta sua recitavit." The houses of rich men who loved and patronised letters were often chosen by the author; and the public baths were similarly honoured, because there was a greater concourse of hearers.

Reditus, *revenue.*—The enumeration and amount of the various sources of revenue belongs to civil history.

Relegatio, a species of exile less severe than the *Aquæ et Ignis Interdictio* (see the words). In the latter case, the banished man lost his civil rights; in the former, he retained them, and often the whole of his property—being only compelled to retire for a given period to a certain island, or beyond the bounds of a certain province.

Rostrum, a platform elevated in the forum, from which the people were harangued. It derived its singular name, — the beak of a ship, — from the fact that it was adorned with the naval spoils taken from the Antiati by the Romans.

Rota, *the wheel.*—This punishment was known to the Greeks, but it differed from that inflicted during the middle ages in some Continental cities. The ancient Greeks merely fastened the malefactor to the wheel, and turned it with rapidity until he died. If, however, the death was a slow, it was a cruel one, — more cruel than when his limbs were broken by the executioner.

RUPES TARPEIA, *the Tarpeian Rock*, from which criminals were precipitated, — a punishment more horrible than the preceding. Hear the description of this rock by Seneca: "Stat moles abscisa in profundum, frequentibus exasperatis saxis, quæ aut elidant corpus, aut de integro gravius impellant: inhorrent scopulis enascentibus latera, et immensæ altitudinis tristis aspectus; electus potissimum locus, ne damnati sæpius dejiciantur." To this horrible death were condemned, by the Twelve Tables, slaves convicted of theft, and free-born Romans proved guilty of high treason; but it was abolished by the *Lex Portia* and *Valeria*.

S.

SACELLUM (diminutive of *Sacrum*), a little chapel or temple, which had walls but no roof.—*Sacella dicuntur loca Diis sacrata, sine tecto.*

SACRAMENTUM, has two significations.—By the one, it denotes the money deposited in the hands of the pontiff by the two pleaders of a suit, which could not be recovered by the loser, but was appropriated to the treasury of the temples to defray the expenses of sacrifices, &c. In the latter case, it is the oath taken by the Roman soldier, of fidelity to his general, his colours, his country; to die, if need were, for the republic; never to leave his post without permission. As he took the oath, he raised his right hand, and the thumb of that hand.

SACRIFICERE, *to sacrifice.*—The persons who offered sacrifices were to approach the altar chaste and pure; that is, according to the most rational interpretation, during a suspension of the *debitum conjugale* in married persons: and, in single ones, after the lapse of a sufficient time from the *copula carnalis*. "Deos caste adeunto," says a law of the Twelve Tables. On many points, however, the obligation to chastity was perpetual. Purity was obtained by certain rites, which were believed to have some secret virtue, for cleansing the heart, but

which, in fact, were puerile observances. The priest was clad in white; and on his brow he wore a chaplet made from the tree sacred to the divinity he was about to propitiate. But when the sacrifice was votive — when a great blessing was to be obtained, or a calamity to be averted — there was no chaplet; the hair was dishevelled. The ceremony opened with vows and prayers: the victim was then brought; silence was proclaimed by the herald; the idlers or the impious were driven from the temple; the cake was thrown on the victim; wine was brought, and tasted both by the priest and by all present; the rest, poured between the horns of the victim, was called a libation. The fire was now lighted; the incense was burned; the inferior priests, half naked, brought forward the victim; one, called *Cultarius*, struck it with a hatchet, and then cut its throat; the blood was received into vases, and poured on the altar; the carcase was laid on the consecrated table, and was either wholly burnt as an offering to the gods, or a portion only was consumed, while the rest was roasted and eaten by the attendants. The eating, as we may easily suppose, was, to the great bulk of the spectators, the most agreeable part of the ceremony. When this was finished, the sacrificers washed their hands, repeated some prayers, and made new libations, and the formula *Licet* or *Extemplo* dismissed the spectators.

The modes of sacrifice were, like its objects, endless. On this subject the curious reader may consult Potter and Adams.

SAGUM, a garment of wool, fastened in front with buckles. — It was worn only in war, or during a campaign: hence the proverbs, *Ad saga ire*, to depart for the war; and *Redire ad togas*, to return home,—as the *toga* was the garment of peace.

SALTARE, *to dance.* — "There seem to have been *ab origine* distinct kinds, viz. the Sacred, the Military, the Astronomical, Funereal, and Salian, borrowed from the procession and march, not the licentious source here-

after mentioned. This kind of dancing, 1. as a sacred rite, is coeval with altars, was introduced among the Greeks from Egypt by Orpheus, and from Greece into Rome by Numa. It also obtained among the Germans, Spaniards, Gauls, and Britons. Andron, a Sicilian, recommended adaptation of it to the flute; and Cleophantus of Thebes, and Æschylus, who introduced it on the theatre, cultivated it with sucess. The Greeks valued the noble and serious style, but rejected the Indian lascivious dance. The Romans held dancing in great contempt. The military kinds were — 1. the *Pyrrhic Memphitic Dance*, called an invention of Minerva, and revival of Pyrrhus, performed by two persons, who were armed with the spear, sword, and buckler, and went through all the military evolutions. Vegetius considers dancing as important to the soldiery, on account of leaping ditches, &c. We find among the Anglo-Saxons, two men equipped in martial habits, each armed with a sword and shield, and engaged in combat; the music, the horn; the musician, with a female assistant, dancing round them to the cadence of the music, which also probably directed the action of the combatants. Scaliger, when a boy, danced the Pyrrhic dance before the emperor Maximilian. — 2. The *Sword-dance.* One kind is the Roman *Saltatio armata*, and the Germans had another kind which has been united with the former. It was accompanied among us with antique dresses; the chief having a fox's skin on his head, the tail hanging behind; a derivative apparently from the lion's skin of the ancient heroes, the standard-bearers on the Trajan column, &c. The Goths and Swedes have a dance in which they move the swords and themselves into circles, hexagons, and other figures. Strutt mentions a kind of sword-dance performed with several naked swords, by a girl of eight years old; but the most curious sword-dance was that exhibited before Charles I. at Perth, where 'were' (says the author) 'thretteine of our bretherine of our calling of Glovers, with green cappis, silver

strings, red ribbons, quhyte shoes, and bells about their leggis, shewing raperies in their handis, and all other abulzements, dauncit a sword dance, with mony difficile knottes, fyve being under and fyve above upon their shoulderis, three of them dancing through their feet and about them, drinking wine and breking glasses.' In the modern sword-dance, the performers, when they have placed their swords in a figure, lay them upon the ground, instead of dancing before them. — 3. The *Astronomic Dance*, which passed from the Egyptians to the Greeks, and was adapted to the theatre by the latter, was intended to represent the planetary motions. — 4. The *Funeral Dance* was the ancestor of our procession on these solemn occasions, and was a march. In the funerals of the kings of Athens, a chosen troop, clothed in long white dresses, began the march. Two ranks of young men preceded the bier, which was surrounded by two rows of young virgins. They were all crowned with cypress, and formed slow and majestic dances, musicians being placed between the two troops. The priests of the different gods, in their respective costumes, walked slowly, and in time, singing verses in praise of the deceased. After these came several old women clothed in long black cloaks, who wept, distorted themselves, and uttered sobs and cries. The funerals of individuals were as similar as their circumstances would permit. To these the Romans added the *Archimimus*, a person who preceded the bier, and who, by the aid of a mask and gestures, mimicked the deceased; and, during the slow tunes, played and imitated the characteristics of his archetype. — 5. The *Salian Dance*, a solemn dance with hymns: The priests carried a spear in one hand and a buckler in the other.

" The second kind of dancing was of distinct character. The origin of this kind was the same in all countries, an indirect expression of the sexual intercourse. The ancient dance, three thousand years old, is still practised by the Amlehs in Egypt. The dances of the Circassians do not resemble those of any other nation.

Fifteen or twenty persons all standing in a line, and holding each others' arms, begin lolling from right to left, lifting up their feet as high as possible to the music of the tune, and only interrupting the uniformity of their motions by sudden squeaks and exclamations. After some time there is a pause, and a single dancer starting from the rest, prances about in the most ludicrous manner, exhibiting only two steps which can be assimilated to the movements of a dance. Each of these may be noticed not only in our English hornpipe, but in all the dances of the northern nations.* The first consisted in hopping upon one foot and touching the ground with the heel and toe of the other alternately; the second in hopping on one foot and thrusting the other before it, so as to imitate the bounding of a stag. From this animal the motion was originally borrowed, as it actually bears its name among the wild Irish at this day. A due attention to national dances frequently enables us to ascertain the progress made by any people towards refinement, because the gross origin will, under the last state of things, be more disguised. *

"Of the classical dances, the chief were—1. The *Bacchic Dances*, performed by Satyrs and Bacchants. These dances were of three kinds. The *serious*, which answered to the French *terre à terre*; the *gay*, which agreed with their *gavots*, *passe-pieds*, and *tambourins*; and the grave and gay mixed, coincident with their *chacones*, &c. These dances they called *Emmelia*, *Cordax*, and *Cinusis*. Upon numerous ancient monuments are the *Thyases*, or famous dances of the Bacchants. In some they appear with one foot in the air, tossing the head up to the sky; their hair dishevelled and floating upon their shoulders, holding in one hand a thyrsus, in the other a small figure of Bacchus. In others, the body, half naked, is in the most violent contortion, and in one hand they hold a sword, in the other a human head [that of Orpheus] just cut off. Mention has been before made of the dances of the Hindoo girls assimilating those of the Bacchanals.

From the latter were also derived the nocturnal lascivious dances during intoxication.— 2. The *Rustic Dances*, which Pan, the presumed inventor, ordered to be made in the midst of a wood. They were very lively. Young men and women danced them with oaken crowns, and garlands of flowers hanging from the left shoulder, and fastened to the right side. — The *Dance of the Lapithæ*, imitative of their combat with the Centaurs, exceedingly laborious, and therefore consigned to rustics. — The *May Dances* on the *Floralia*. — 3. *Convivial Dances*, a ball after feasting, of various dances to different instruments. — 4. *Dance of Hymen*, a modest and serious dance of boys and girls, crowned with flowers.—5. The *Nuptial Dance*.—6. The *Theatrical Dance*, pantomimical, serious, or gay. The old chorus and principal characters were continually dancing the whole time upon the stage. — 7. *Mactrismus*, a dance of women. — 8. *Scope, Scopuma*, a dance in which they put the hand to the eye, like persons looking at a distance.—9. *Ionic and Angelic*, performed amidst pots and bottles.

"They danced to music, as the flute, lyre, &c., wore a short dress, and sometimes had their hair curled. Plutarch notes, that the music was very bad, and that it was not easy to assemble many persons who could dance and sing together in exact time. He adds, that dancing consisted of graceful motions of the hands and arms; gestures by which they represented the figures of Apollo, Pan, the Bacchanals, &c.; and in mimicking the things of which they sung, with the body, &c." *

SCEPTRUM, *a sceptre*.—" The sceptre was in its origin only a wand or staff, upon which kings or generals leaned; the *hasta pura* upon coins, in the hands of divinities or kings. Justin expressly says, that the sceptre of the first kings was a spear; and that in the most distant antiquity men worshipped sceptres, and for that reason put them in the hands of gods. That of

* From Fosbrooke's Encyclopædia of Antiquities, vol. ii. pp. 620—623.

Neptune was his trident. In the end, the sceptre became the royal ornament, and mark of sovereign power. In Homer, the princes carry golden sceptres. That of the kings was then covered with ornaments of copper, ivory, silver, or gold, and symbolic decorations. That of Atlas, a long staff, has a flower at top, indicative of the family of Uranus. That of Bellerophon and a queen has the same finish at top, but the staff is divided into compartments by rings. The Egyptian sceptre was a plough, the Hieralpha of Kircher, but not the only one; for the Scholiast on Aristophanes says, that the kings of Egypt carried a sceptre, upon whose top was the figure of a stork, and on the other side, towards the handle, another of the hippopotamus; besides this, there was the cumbent sceptre, or war instrument, nearly in the form of the modern, engraved by Dr. Clarke, and the sceptre with an eye upon it, *Osiris* or the sun. The sceptre of Agamemnon was preserved by the Chæroneans, and seems to have been used among them after the manner of a mace in corporate towns; for Pausanias relates, that it was not kept in any temple prepared for its reception, but that it was annually brought forth with proper ceremonies, being honoured by daily sacrifices; and a sort of mayor's feast seems to have been provided for the occasion, — a table covered with all sorts of eatables being then set forth. Tarquin the Elder first carried a sceptre, surmounted by a golden eagle; and the consuls and consulars bore it under the name of Scipio. During the republic, the consuls only used it on the day of triumph; but, under the empire, every day. The senate alone had the power of conferring it on the consuls elect, and sent it for a present to friendly kings and allies. The consulars also carried it as a token of their ancient dignity, or wand of command. The sceptres of kings upon the theatres were as tall as the actors. Chryses, in Homer, leans upon his sceptre. Upon a Farnesian cameo, where Jupiter thunders upon a Titan, the god holds a long sceptre, surmounted by a flower. The Villa Albani

Æschylus holds a long sceptre. That which the emperors have upon coins, when in the consular habit, mostly worn by the Constantinopolitan emperors, is surmounted by a globe, charged with an eagle, in order to show, by these marks of sovereign power, that the prince governs by himself. From the time of Augustus, the consular sceptre already mentioned occurs. Phocas is the first who added a cross to his sceptre. His successors even quitted the sceptre to hold a cross of different forms and sizes. In the Lower Empire, the sceptre, accompanying a civil habit, is a wand called ναρθες, the top of which is square and flat. One sceptre of Charlemagne is seven feet long; and so is that of Clotaire II.; but there are short sceptres also contemporary. The Anglo-Saxon sceptres are surmounted with crosses, a fleur-de-lis, or a bird. One king, of the eighth century, has a long staff with a plain knob, but the short sceptre also occurs in the ninth century. The editors of the "*Nouvelle Diplomatique*" distinguish in the middle age the sceptre from the verge, and perhaps the staff alluded to was that; for the staff of Edward the Confessor formed part of the ancient *regalia*. The verge was the symbol of government and administration; the sceptre the mark of imperial dignity. Sovereigns not only concluded treaties by the reciprocal delivery of these verges, but further used them to invest their successors in the supreme authority. Aristotle says, that the sceptre was the symbol of truth, by which kings swore to judge with equity. The sceptre and verge for the *left* hand, both occur, says Selden, in Anglo-Saxon coronations." *

Scimpodium, *a couch*, not a bed, for one person, who reposed on it during the day when fatigued or drowsy. — On it both women and men were frequently carried through the streets; but, in this case, it was carefully protected from the sun or rain by a covering and curtains: it was, therefore, a sort of litter, but much more luxurious. It was at first used by women only; but

* From Fosbrooke's Encyclopædia of Antiquities, vol. I. pp. 312—314.

after Augustus and Tiberius were carried in one, the use became common to the rich and the indolent men.

SCRIBÆ, *scribes*, of whom each magistrate had one, and the Republic several. — Their duty was to register public acts, to transcribe the laws, to keep a record of sentences and public proceedings. At first the profession was not honourable in Rome, though it was always honourable in Greece: in the former place it was abandoned to freedmen, in the latter to respectable citizens. But in the time of Cicero it was honourable even at Rome, and for an obvious reason: "Necesse est," says Nepos, "omnium consiliorum cum esse participem."

SENATOR.—For the dignity of this office, see the historians of Rome.

SEPULCHRUM, *tomb, grave.*—"The *Tombs* were very fine ornaments at the entrance of cities, and had a grand and interesting effect; but it was a distinction rarely conferred. In earlier ages, a different practice prevailed, lest in the smaller states an enemy might destroy them.

"The veneration with which the ancients viewed their places of sepulture, seem to have formed the foundation upon which they raised their boundless mythology; and, as is supposed with some probability, introduced the belief in national and tutelary gods, as well as the practice of worshipping them through the medium of statues; for the places where their heroes were interred, when ascertained, were held especially sacred, and frequently a temple erected over their tomb hallowed the spot. It was thus that the bodies of their fathers, buried at the entrance of the house, consecrated the vestibule to their memory, and gave birth to a host of local deities, who were supposed to hold that part of the dwelling under their peculiar protection. Removed from the dwelling-houses to the highways, the tombs of the departed were still viewed as objects of the highest veneration.

"'To the custom of honouring excellence, even

after life, the historian Polybius refers, in a great measure, the cause of the higher qualities and superiority of the Romans over their enemies; for, says he, this public institution excites the emulation of the rising as well as existing generation.'

" *Barrows* are the most ancient sepulchres; but, lest the relics should be violated by enemies, the custom of burning the dead commenced with Sylla, and did not come into disuse till the time of Macrobius. Some families never burned their dead.

" Greek tombs were commonly placed out of towns, those of the founders and heroes excepted. Shrubberies of elms, because not bearing fruit, were planted around them. The sepulchres were mostly denoted by the trunk of a column, upon which the epitaph was engraved. A young virgin with a vase of water was commonly sculptured upon the tombs of girls, and to this a pretended Naiad in Spon refers. It was usual for girls at certain periods to pour water upon tombs, as boys did upon those of their comrades. It is still customary in Bœotia to place vessels full of water in the graves of the deceased, who are accompanied by women hired to weep and tear their hair, which they wear dishevelled. The laws forbade any monument to be raised for humble individuals, except columns, only three cubits high, statues, or a simple inscription. Kings, princes, and great men, they interred at the foot of hills and mountains, and planted there a sacred wood, where they elevated altars. Flat pateræ without decoration, with mirrors in the middle, Mr. Fauvel thinks, denote the burial places of women. Some Greek tombs, which are sarcophagi, filled besides the body with various domestic useful things, had boxwood combs, musical instruments, statues, votive offerings; in one a birdcage of baked earth, the bars formed of threads, and in it birds of pottery. He has also found that the Greeks placed *oboli* in the tombs or cinerary urns; and in the former, not only vases, but figures of vases, solid, of a form, he thinks, espe-

cially devoted to tombs. This form is an equal belly, very long wide neck, and jutting handles, equal or unequal. The paintings of these vases are almost always allusive to funeral subjects; as a tomb, upon which they are depositing locks of hair, or making libations; figures oppressed with grief, who cover a cippus with bandelets; chariot races and funeral games. Some of these vases are two feet high. They placed also upon the tomb, instead of a cippus, a marble vase, or rather a representation of one, about three feet one inch high, and, besides, of the same form, adorned with the same figures, either painted or in bas-relief.

"Montfaucon has given a very curious inscription, concerning Greek Hypogæa, by which it appears that these subterraneous vaults contained not only the repository and tombs, but *Distya*, an upper room over the sepulchre for the relatives to celebrate the anniversary, with a hole in the floor to pour libations below, staircases, bed-chambers, and dining-rooms, the same as in houses for the living.

"Dr. Clarke's account of the tombs of Telmessus is very illustrative. They are of two kinds, both being visible from the sea, at a considerable distance. The first and more extraordinary are sepulchres hewn in the face of perpendicular rocks. In places where the side of the mountain exhibits an almost inaccessible steep, the ancient workmen seem to have bestowed their principal labour. In this situation may be seen excavated chambers, worked with such marvellous art, as to resemble porticos with Ionic columns and gates and doors beautifully sculptured, in which are carved representations as of embossed work, bolts, and hinges. Yet each appearance, however narrow the parts that compose it, proves, upon examination, to consist of one stone. A similar style of workmanship may be observed in the stupendous Indian temples. These are the temples which resemble that of Persepolis. The other kind of tombs found at Telmessus is the true Grecian Soros, or sarcophagus of the Romans. Of this

sort there are several; but of a size and grandeur far exceeding any thing of the kind elsewhere, standing in some instances upon the craggy pinnacles of lofty precipitous rocks. It is as difficult to determine how they were placed, as it would be to devise means for taking them down; of such magnitude are the single stones composing the Soros. This Soros answered the purpose of a cenotaph; for under it was a vault. It is a practice which we derived from the Romans: the form of their sarcophagus may be seen in almost every English church-yard. Others of these tombs, by the meeting of stones above, prove the existence of circular arches, and even of a dome in architecture, four centuries before the Christian era.

"The form of these tombs resembles that of a book-case, with glass doors, standing upon a bureau, surmounted by ornamented rail work upon the front and sides; within was a chamber with receptacles for the dead, like baths, cut in the sides of the rock. The mouths were closed with stone slabs, so fitted into a groove as to baffle discovery of the entrance. Others, apparently built over the body, had no entrance whatever, or the clue was known only to the priests, or the family, whence originated the oriental tales of charms used in admission to subterraneous caves and chambers of the dead. Many of these tombs have in front rude pillars, whose capitals exhibit the curvature or horn, which is generally considered to denote the Ionic style of architecture. The mouths of these sepulchres are closed with beautiful sculptured imitations of bronze or iron doors, with hinges, knobs, and bars.

"Hence it appears, that as temples originated from superstructures upon barrows, so tombs over vaults are imitations upon a small scale; and that as worship in the former began in honours paid to the dead, these honours were converted in the one into a grander form, while they remained in their original state in the other.

"Etruscan tombs are grottos, or chambers, under a small hill, perforated below for a door, and at top for

light. They are full of paintings; referring, says Paciandi, to the passage of souls to the Elysian fields. Winckelman quotes D'Hancarville, for an engraving of an extraordinary tomb, found in the middle of the Tiphatine mountains by sir William Hamilton. The skeleton of the deceased was extended upon the ground, the feet towards the entry of the sepulchre, and the head placed against the wall, to which were attached six sticks of iron, short and flat. These being fastened by a nail, were moveable, like the branches of a fan. In the same place, above the head of the deceased, were placed two large iron chandeliers, quite eaten up with rust; and a little higher were suspended, to bronze nails, some vases, of which one was on the side of the chandeliers, and two others on the right of the skeleton, towards the feet. On the left side of the head were two swords of iron, and a wine colander of bronze. It was a kind of deep bowl, with many holes, pierced in form of a sieve, with a handle, and, fitting into a saucer without holes, served for the wine. The wines being preserved in large earthern vases, not wooden barrels, were thicker than ours, which are drinkable soon after the vintage, and they were necessary to be passed through these kinds of sieves. On the same side, towards the feet, was a bronze bowl, in which was found a *simpulum*, i.e. a round salver, attached to a long handle, crooked at the end, an instrument which served for different purposes, either for draining wine from the casks and tasting it, or to pour it into the cups for libations. Besides the bowl of bronze were two eggs and a grater. The fan was, in Winckelman's opinion, the real one used in expelling flies from the corpse. The bowl, grater, and eggs may be deemed emblems of the provisions left with the soul of the defunct, to drink the health of the friends and relatives whom they left upon earth. The vases are not cinerary, and Winckelman (and after him Dr. Clarke, to whom it has cost a useless disquisition) expresses his surprise at the silence of ancient authors concerning the

use of these vases. This is very extraordinary, since the supposed thirst of the dead, and the supply of them with cold water in particular (whence the drinking vessels found in tombs and barrows, and the Bœotian custom before mentioned), are conspicuously exhibited, on well-supported grounds, by Montfaucon. The superstition was derived from the Egyptians, as appears by invocations to Osiris for cold water, published by Fabretti."*

Signare, *to seal.* — See Annulus.

Signifer, bearer of the standard of the legion, and the image of the prince. (See Imago.) — He differed from the *portator aquilæ,* who bore the national ensign of the army.

Speculum, *a looking-glass,* a convenience well known to the Romans.—It was invented, says Seneca, to show man what he is: "Inventa sunt specula, ut homo ipse se nosceret." The same writer advises the beautiful to consult one, in the resolution that they will never do any thing to discredit that beauty; the ugly, that by their virtues they may atone for the defect; the young, that they may consider the vigorous season of life as the only one fitted for great undertakings; the old, that they may be reminded of approaching death. Glass mirrors were not so ancient as metal ones. The assiduity with which the glass was worshipped by men, no less than women, calls forth the bitter reproaches of satirists.

T.

Tabella, *a tablet,* on which something was written or represented. — It served for epistles, wills, legal acts; but was not used for the composition of works. The material was fine bark, slightly smeared with wax, on which the stylum could easily make an impression.

Tela, Arma, *Weapons.* — "The earliest offensive weapon (though the spear has been mentioned as such)

* From Fosbrooke's Encyclopedia of Antiquities, vol. i. pp. 64—66.

appears to have been the club. Upon ancient monuments, it is the weapon of persons supposed to have lived in the heroic ages. From the club proceeded the mace, battle-axe, and similar arms of percussion. Where they appear as *weapons of war*, in Roman monuments, they denote Barbarians.

"Club. — This weapon, being used in close fight, gave its name φαλαγξ to the compact body of troops so called. The Scythians united it with the mace, both being spiked. In the army of Xerxes, the Assyrians and Ethiopians had clubs of wood armed with iron. On the coins of Commodus as Hercules-Romanus is a knotted club, with two square belts of iron; and Winckelman has published one borne by Mars, which consists of a handle with only a round knotty knob; and another, carried by an Amazon, merely a round staff, with two ornamental amulets, and a mushroom-formed cap. Upon the Trajan column, Dacians appear with clubs. (They were slaves, to whom no other arm was permitted. This appropriation descended to the middle age. Beating with clubs was a punishment of rustics and slaves; and it became a question, whether any noble or free person could legally be punished by a solemn fustigation, around the market or church? Du Cange mentions the *Vulgastus*, a crooked club; the *Plumbata*, loaded with lead; the *Spontonus*, with iron. Our apprentices used to carry clubs, when lighting their master or mistress home at night. And in the army of Charles I. rustics, untrained, were called club-men.)

"Mace. — The club, says Dr. Meyrick, soon gave way to the *mace*, which had its name (κορυνη) from the little horns or spikes by which it was surrounded. It occurs in Homer. A Greco-Egyptian one has a guard for the hand. The Assyrians had them of wood, headed with iron. One of the Greek maces in a horseman's hand occurs on an old coin, and several brazen mace-heads, which prove that the handle was originally of wood, may be seen in the British

Museum. The origin of the corporation mace is thus given by Dr. Clarke: The sceptre of Agamemnon was preserved by the Chæroneans, and seems to have been used among them after the manner of a mace in corporate towns; for Pausanias relates, that it was not kept in any temple appropriated for its reception, but that it was annually brought forth with appropriate ceremonies, being honoured by daily sacrifices; and a sort of mayor's feast seems to have been preserved for the occasion, a table covered with all sorts of eatables being then set forth. The gladiators, called *secutores*, used leaden maces, afterwards adopted by our archers, &c. In all ages, the great use of clubs and maces seems to have been destruction of the armour of the enemy.

"Battle-axe. — Under this generic term may be classed the following weapons:—

"*Double-axes.* — Immense, used by commanders of ships. — Egyptian.

"*Battle-axe*, with a weight on the back of the blade. — Greco-Egyptian.

"*Sagares.* — Double-axe. — Scythian.

"*Bipennis*, double-bladed; blades crescent-formed, and long handles; with short handles; one with handle knobbed at top, pointed at bottom; blades fire-shovel form. Others have hammers on both sides, or a hatchet and hammer; broad and sharp on both sides, used by sacrificers, wood-cutters, and sailors in sea-fights. — Phrygian. Amazonian.

"*Bipennis, Bill, Halberd.* — 'The battle-axe,' says Dr. Meyrick, 'was double-edged, that is, a *bypennis*, and denominated *byl*; when these were affixed to long staves, which was generally the case for the infantry, they were termed alle-bardes or cleave-alls.' — Scandinavians. Danes.

"Πελεκυς. — A short handle, at its top an axe-blade, a pike opposite. — Grecian.

"Αξινη, or *Pole-axe.* — The *Axine* was a staff, on the end of which was a spike, with an axe-blade on one

side, and another spike on the other. With this weapon Agamemnon is said to have encountered Pisander.

" SPEARS.— Pliny ascribes the invention of the spear to the Etolians, but it is no doubt beyond the date of history. The Romans, before they knew sculpture, worshipped Mars under the form of a spear; a custom derived from the Sabines, among whom the spear was the symbol of war. Varro says, that from some nations worshipping a spear came the custom of arming the statues of the gods with a *Hasta pura*. Spears were kept at home in cases, and it was customary also to put them against a column; whence, says Dr. Meyrick, originated fluted pillars. They were adorned with banderolls, and carried at funerals inverted. To present the spear by the middle, was to request a suspension of the battle. *Javelins*, in this discussion, will be distinguished from *spears*, by making, as Strabo does, the former missile, the latter for thrusting only; whereas both kinds were used, under necessity, for either of these purposes.

" The kinds shall now be given.

" *Greco-Egyptian.*— The common myrtle-leaf head appears on the bas-reliefs of the temple of Carnac; but Dr. Meyrick very judiciously ascribes the era to the Ptolemean dynasty. The latter writer has engraved a quiver, containing javelins, with a throwing stick.

" *Grecian.*— The spear ογχος, was generally of ash, with a leaf-shaped head of metal, and furnished with a pointed ferrule at the butt, called Σαυρωτηρ, with which it was stuck in the ground; a method used, according to Homer, when the troops rested on their arms, or slept upon their shields.

" Αγκυλα.—*Amentum Cestrosphendonus*, Ακλιδες. The αγκυλα and *amentum* were javelins, which had thongs in the middle for further impelling them. (See the next article.) The *Cestrosphendonus*, a Macedonian instrument, much shorter, was darted by two thongs of unequal length. The *Aclides*, short and thick, and stuck with points, were pulled back after attack.

"Αιγανιη, γνοσφος, and εψσσος, were javelins, of which the form of the heads may be seen in Stuart. 'Several of these,' (says Dr. Meyrick,) 'were loose upon their shafts, in all probability having attached to them a cord, which was held by the side of the wood, so that when the weapon once entered the body, the head could not be extracted without the greatest difficulty.

"*Double-pointed Lance,* mentioned by Homer. It was afterwards adopted by the Romans.

"Δορυ.—'This lance,' says Dr. Meyrick, 'was probably that used by the cavalry, and furnished with a loop of leather, which served the warrior for a support, when he chose to let it hang from his arm, and to twist round his hand for the firmer grasp when charging. This strap was called μεσαγκυλη, being put on about the middle.

"*Hunting Spear,* in Xenophon and Pollux had two salient parts, sometimes three crescents, to prevent the advance of the wounded animal. On the coins of Ætolia is an undoubted hunting spear. The French antiquaries distinguish hunting spears from others by their having no barb.

"Κοντος, a long lance used in the defence of ships; some similar were used by the *Cataphracti,* or heavy armed cavalry.

"*Mounting Spear.*—This had a step annexed to the staff, by which the horseman, having leaned the spear against the horse, ascended.

"*Sarissa,* a long Macedonian spear; originally sixteen cubits long, but in Ælian's time only fourteen.

"The other spears are either Greek or Roman.

"*Roman.*—*Contus.* 1. A hunting spear, short, with a single point; upon marbles sometimes swelled in the middle; often carried reversed. 2. The same, used as a missile by the Contarii. 3. With a crook added, the *Contus nautarum,* or boatman's hook.

"*Hasta.*—A spear for darting, one finger thick, four and a half cubits long.

"*Javelin.*—Those carried by the *Velites*, or light troops, were about two cubits long, and so slender a point that they bent at the first hit, and could not be returned by the enemy. After the conquest of Greece, the javelin more firm, and capable of being used at both ends, was adopted.

"*Lupus*, like a boat-hook to lay hold of besiegers.

"*Pilum*, about seven feet long. The head had a hook to retain it in the buckler after piercing. It was thrown just before attack with the sword.

"*Barbarian.*—With wicker instead of iron tops, *Sarmatian* (because they had no iron).—The *framea*, very long, with a short and narrow blade of iron. The Encyclopedists make it short, and the same as the Roman *contus*; but this was probably the *framea* used by the cavalry; *German.*—With heads of goats' horns sharpened: *Ethiopian.*—A large ball at the butt end, a lozenge-shaped blade at the other: *Parthian.*—Shaft composed of little bands, perhaps of cane, and becoming larger towards the head, where it terminates in a round ball;—head pyramidal, or a spike; *Thracian.*—Three-pointed or a trident, the same, adopted by the Gladiators, called *retiarii.*—*Martio-barbulus*, or *mattium*; on one side a long iron, on the other a hammer; from the description rather a battle-axe than a spear.—Spears undistinguished by peculiarities are not mentioned.

"*Gaulish.*—Diodorus says, for darts they cast those called *lankia*, whose iron blades are a cubit or more in length, and almost two hands in breadth. Propertius attributes to them the *gæsum*. On coins the head is barbed, and resembles that of an arrow. The *gæsum* was the missile lighter than the *pilum* of the heavy armed, whence two were generally carried. *Franks*; spear with a fleur-de-lis head, called the *angon*, whence the royal arms of France.

"Swords.—It may be generally noted that the swords of civilised nations were straight, of barbarians crooked, the Lacedæmonian excepted, which were very

short and curved. The thin-bladed narrow sword of the moderns was utterly unknown, though the swords of the cavalry were proportionably long. The distinction between ancient and more recent swords, seems to have been the addition of a guard for the fingers; for though one of a single bar occurs among the Etruscans, yet no other instance is mentioned by Dr. Meyrick.

"*Græco-Egyptian.*—A cutting sword with cord and tassel at the hilt, a modern Persian practice; a scimitar with double cord to the hilt; a long dagger with double cords, resembling, particularly in the hilt, those now used by the Moors and Turks.

"*Greek.*—The Greeks of the heroic ages wore the sword under the left arm-pit, so that the pommel touched the nipple of the breast. Generally the sword was almost horizontal. It hung by a belt. The length was nearly that of the arm. The scabbard, of the same breadth as the sword, was terminated in a knob, like a mushroom. Dr. Meyrick thus describes the Greek swords. 1. The ξιφος, worn at the left hip, suspended from a leathern strap, which passed over the right shoulder. It was straight, intended for cutting and thrusting, with a leaf-shaped blade, and not above twenty inches long. It therefore reached only to the thigh. It had no guard but a cross-bar, which, with the κολεος or scabbard, was beautifully ornamented. The hilts of Greek swords were sometimes of ivory and gold. 2. The Argive κοπις, from the name seemingly intended for cutting, had its edge in the inner curve of the blade. The ξυιναι or ξυηλαι, Lacedæmonian swords, were all of the short cutting kind. A sword on a gem in the Florentine Gallery, *may* be, says Mongez, a Lacedæmonian sword, or Carian, or Lycian. An Amazon in Montfaucon has one similar in the blade. The *acinaces*, or curved dagger, with the edge in the inner curve, was borrowed from the Persians at a later period of Greek history. The *machaira* or dagger was more frequently used for a knife, but worn in the scabbard of the sword. It is mentioned by Homer. Inlaying

of sword blades and hilts with gold is very ancient, being mentioned by Herodotus. Cæsar encouraged ornamenting of arms, in order to make the soldiers more desirous of preserving them.

"*Roman.* — The Romans, says Dr. Meyrick, had brazen swords in their infant state. [I think it was leaf-formed in the blade.] Latterly they were of iron, the hilts of brass or copper. General Melville found the Roman gladius of iron at Portici. It seems exceedingly probable, that sword blades of mixed metal hardened were in use among the European nations, both before and since the gladii of steel or iron hardened were the chief offensive weapons of the Roman heavy-armed infantry. The length of the blade was from nineteen to twenty-one inches. Polybius says, that down to the time of Annibal the Romans used the Greek or Etruscan sword; but that they then adopted the Spanish or Celtiberian steel-double-edged cut and thrust, the *gladius* described above. On the Trajan column the sword is completely Greek, straight-sided, with an obtuse angular point. One from the ruins of Herculaneum rather diverges on the sides, and has a sharper angle at the point. The blade of another on the Theodosian column is nearly a lozenge; and a third taken from an inscription, in Muratori, where the deceased is called *Legionarius*, tapers off from hilt to point. According to these authentic monuments, the ages of Roman swords may be thus ascertained (leaf-shape excepted), the more obtuse the point the older, the last form of the blade being like the modern. The dagger of Brutus upon his coins certainly tapers broadly downwards, and so do other daggers; but the *parazonium* retained the obtuse Greek point. Dr. Meyrick mentions a Roman dagger, not a foot long, and much resembling a French bayonet blade. The swords had ferrules. On which side the sword was worn appears not to have been settled till the time of Trajan, upon whose column the emperor, pretorian officers, tribunes, and centurions, always wear it on the left, all others on the right. This

side is universal on the Theodosian column, where the sword hangs by two chains from the girdle, an invention ascribed by Eustathius to this æra. Under Augustus, the right of wearing a sword was confined to military men and certain magistrates. Montfaucon doubts the antiquity of a very curious sword-hilt, because it had upon it Scipio's name, and an inscription; but it is certain that the soldiers wrote the names of their generals upon their darts.

"*Barbarian.* — Crooked like scimitars; but straight swords, resembling the Greek, appear in Bartoli's account of that pillar. Those of the Gauls and Celtiberians were also straight. The *spatha,* a large sword, like the Gaulish below, distinguishes the Roman auxiliaries. Leaf-shaped swords were used by the Etruscans and Samnites. The Encyclopedists make the *sabre* the Lacedæmonian sword; the *scimitar,* the Persian and Gaulish *copis;* and the *sica,* the Thracian *harpè,* or crooked sword. The Cimbri had swords of unusual forms, and, according to Plutarch, long swords, seemingly the degans or spads, so highly prized as to be sometimes, on account of the cruciform shape, the symbol of the Deity. They were sharp, and often inscribed with Runic characters; and in order to excite terror, those of the chiefs had proper names.

"*Gaulish.* — The Gauls had very large swords.

"*Some particular kinds of Swords.* — The *dagger,* very large, was used in the Egyptian ships. The Roman dagger was called *pugio* and *parazonium.* Centurions and tribunes carried a sword and dagger. The latter was the mark of imperial sovereign power, and the prætorian prefect carried it, sometimes the emperor himself. Galba wore his hung to his neck. A poniard with a crooked blade, like a gardener's knife, is worn by the driver in the Circus at the Villa Albani. Such poinards were stuck in the girdle; and are distinctive attributes of the secretaries of the emperors of Constantinople. They were called ἐγχειρίδια. C. Caylus has given a Parazonium, the hilt cast with the blade, and very justly rebukes La Chausse for applying it to sa-

crificial uses. Bulenger, from Achilles Tatius, says, that the theatrical dagger, slipping into the handle, and rebounding by means of a spring, is precisely that called *cludo*, used in the Roman theatre.

"*Sword-belt.* — The Greek figures have the telamon, a simple thong tied to the scabbard towards its aperture, whence it passed over the breast and right shoulder; and falling across the loins, was fastened to the point of the scabbard. This fashion, and, even the fringes at the two ends, appear under an heroic statue at the Villa Albani. This custom of attaching the belt, by many turns upon the scabbard, is the most remote; the annexation of rings for that purpose, as in the base of the Trajan column, being posterior to the war of Troy. The belt was at first of ox-leather, adorned with studs, metal plates, &c. upon the Trajan and Theodosian columns; the officers only wearing belts, the soldiers girdles. There were particular marks in the latter, which showed the number of the legion. This girdle, proper to the *soldiers*, was composed of many thongs, one over another. or of many folds of the same thong. All the barbarous nations were noted for splendid baudricks. That of Darius was of gold.

"Missiles.

"Bows and Arrows. — The Greco-Egyptians appear in a car, using the bow. The Ethiopians had bows, four cubits long, with arrows proportionate, and pointed with sharp stones instead of iron; the Jews had bows of brass; the Arabs, large bows made with a handle and two curved horns; the Persians, long arrows made of cane and sharp bows; the Parthians, bows made of two pieces, fastened into a handle; the Indians, cane bows and arrows, the latter headed with iron; the Scythians made coverings to their quivers with the skins of the right hands of their enemies; the Scythian bows resembled a crescent, or the letter C. The Mæotian bow was like the Scythian; the Sar-

matian bows and arrows were of cornel wood, the piles of the latter being of wicker. The Caspians had bows of cane.

" *Greek Bows.* — The short bow was made of two long goats' horns fastened into a handle. The original bowstrings were thongs of leather, but afterwards horsehair was substituted, whence they were called ιππεια, and, from being formed of three plaits, τριχωσις. The knocks were termed κορωνη, and were generally of gold, which metal and silver also ornamented the bows on other parts. The arrow heads were sometimes pyramidal, whence the epithet τετραγονα, and the shafts were furnished with feathers. They were carried in a quiver, which, with the bow, was slung behind the shoulders. Some of these were square, others round. Many had a cover to protect the arrows from dust and rain, and several appear on fictile vases to have been lined with skins. As the Greek bows were small, they were drawn not to the ear but to the right breast.

" *Roman Bows.* — The sagittarii, or archers attached to the legion, were of various nations, but chiefly from Crete and Arabia. The arrows which they used had not only their piles barbed, but were furnished with little hooks just above, which easily entered the flesh, but tore it when attempted to be withdrawn. The bowstring was made of horse-intestines. The mode of drawing it was with the fore-finger and the thumb, as Amazons do on the vases.

" *Combustible Arrows.* — The term *falarica* signified variously: — 1. A halberd. 2. A pike with a very long head, and a bowl of lead at the other end. 3. A kind of arrow shot against wooden towers. Sulpitius makes the head iron, and the wood hardened with sulphur, bitumen, resin, and surrounded with tow steeped in oil, in order to be lit and discharged from a balista.

" Sling. — Pliny ascribes the invention to the Phenicians; Vegetius to the inhabitants of the Balearic Isles. The former ascription is most probable, though the origin is undoubtedly beyond the date of history.

The Jewish slingers are said to have been so expert, that some hundreds of them in one army could sling stones to a hair's breadth, and not miss, a circumstance which explains the adroitness of David. The Greeks had ακροβολισται, or mounted slingers. The σφενδονη, or sling, says Dr. Meyrick, was especially the weapon of the Acarnanians, the Ætolians, and the Achæans, who inhabited Ægium, Dyma, and Patræ; but the last of these so far excelled, that when any thing was directly levelled at a mark, it was usual to call it Αχαικον βελος. It was sometimes made of wood, and sometimes of leather, and is described by Dionysius as having its cup not exactly hemispherical, but hemi-spheroidical, decreasing to two thongs at its ends. Out of it were cast stones or plummets of lead, called Μολυβδιδες, or μολυβδιδαι σφαιραι. They are spheroidical, having an ornament on one side, and the word δεξαι on the other. We are told that some of these weighed no less than an Attic pound, *i. e.* 100 drachms. Small ones may be seen in the British Museum. According to the size of them, the slings were managed by one, two, or three cords. At a later period the Greeks had a method of casting from their slings πυροβολοι λιθοι, or fire-balls; and from their machines σκυταλια, made of combustibles, fitted to an iron head, which, being armed with a pike, stuck fast into its object, that it might be more surely inflamed. The *funditores* or slingers of the Roman armies were generally from the Balearic Isles, Majorca, Minorca, &c. or Achæans. Florus and Strabo say that the Baleares had three kinds, some large, others short, to use, according to proximity or distance from the enemy. Diodorus adds, that the first served them for a fillet, the second for a girdle, and the third was carried in the hand. Mothers are said to have allowed no food to their children which they did not beat down with the sling. They shot much larger stones than other nations, and with the powers of a catapult, so that in sieges they grievously galled the troops on the ramparts, and in the field broke

the armour in pieces. Froissart says the same thing of them in the middle age. Ovid mentions their use of balls of lead, which, Dr. Meyrick says, they introduced. C. Caylus has published some of these. They appear to have been of the form of olives, and are inscribed with Greek or Latin characters. Aldrovandi has also published others with FUGITIVI PERITIS, and ITAL. and GAL. On others are FERI. Stones were also used; but as they could not always be got proper, these leaden balls were cast. The Romans, as did the Greeks, called a mounted ring a *sling*, from the resemblance of the circle of the ring to the leather enclosing the stone, &c. From the figures on the Antonine column, the sling appears to have been a long narrow piece of leather or stuff, the two ends of which were held in the hand, and the stone put in the folding at the bottom; one of the ends having a loop for the fingers, that when the stone was thrown the sling might not slip out of the hand. The Achaian slings were made of a triple cord. From the Trajan column it appears, that the slingers (as do the German upon the Antonine Monument) carry their balls or stones in a corner of the cloak, held up by the left hand, like a woman with her apron. The *fustibulum* is a sling annexed to a stick, of which hereafter.

"II. Armour.

"Armour, says Dr. Meyrick, had its origin in Asiatic effeminacy. The warlike Europeans at first despised any other defence but the shield; but, in order to be on an equality with their neighbours, were obliged to have recourse to further artificial protection. All the European armour, except the plate, which was introduced at the close of the fourteenth century, was borrowed from the Asiatics. The progressive kinds of armour appear to have been these: 1. Skins. 2. Hides, padded linen, matted stuff or wood. 3. Leather armour, with a rim of metal. 4. Plates or scales. Scaled ar-

mour on ancient monuments distinguishes Barbarians from Greeks and Romans.

"Vegetius wonders by what fatality it happened that the Romans, after having used heavy armour to the time of Gratian, should, by their laying aside their breast-plates and helmets, put themselves on a level with the Barbarians.

"HELMETS. — Mongez rejects every pretended rule for discriminating helmets; and, indeed, the most plausible one — that no ancient helmet has moveable visors — is confuted by specimens in the Museum Florentinum, the Monumenti Antichi of Winckelman, the lamps of Passeri, the Recueil of Caylus, the paintings of Herculaneum, and the bas-reliefs of Trajan, inserted in the Arch of Constantine. It is, however, certain that no helmet does appear in classical eras, where the face was *wholly* covered by the junction of a *moveable* vizor and beaver.

"*Galerus Class.* — Count Caylus is correct in stating that the first armour of this kind was formed from the head and skin of an animal, especially of the lion; for the skin of a horse's head, with the ears and mane,—the mane serving for a crest, while the ears appeared erect on the head of the wearer,—was an Indian and Ethiopian fashion, whence, thinks Dr. Meyrick, originated crests and tufts. Diodorus Siculus confirms this by saying that the crests of the royal Egyptian helmets were the heads of the lion, bull, or dragon. The Milyans had helmets of skins; those of a fox formed the early Thracian helmet, and this ancient fashion of the heroic ages appears in the *Galerus* of the Roman light troops, and the musicians and standard-bearers on the Trajan column. This custom gave birth to various forms and annexations of helmets and caps.

"*Phrygian Bonnet.* — Every body knows, that by this term is meant a scullcap with a bent peak projecting in front, like the bust of a bird with an arched neck and head. It is certainly the most ancient form of helmets; for Dr. Meyrick says, that it is of Asiatic

fashion, and that the long flaps descending on the shoulders were probably cut out of the legs of the animals, whose hide or skin formed the body of the casque. As the goddess *Roma* appears in this helmet, also Amazons and Minerva, Dr. Meyrick thinks, with the Continental antiquaries, that this formed the original Trojan helmet; for Winckelman says, that it had only a peak, crooked in front, and no shade or brim over the eyes. So the Minerva *Ilias* of Beger. The helmets of Pluto, with a pendant falling upon each shoulder, given to him by the Cyclops in the war with the Giants, and again given to Perseus when he killed Medusa, is a fine specimen, and thought to be represented upon a coin of Amastris, in Paphlagonia. Two curious kinds, being the helmets of the goddess Roma, occur on the coins of the Aurelia and other families. The Sarmatians preserved the Phrygian form, with the neck-piece of *scales*; and this, which appears on the Trajan column, has given birth to a confusion with it of double-chained mail in Mr. Hope's specimen. This bonnet, as well as the long trowsers, was among the Greek artists a distinctive attribute of barbarians. The Anglo-Saxons and Normans appear in caps of the same fashion, sometimes tied under the chin.

" *Tiara, cylindrical class.*—The ancient Persians, says Strabo, and probably their oriental neighbours, wore modern turbans in war—a cap cut in form of a cylinder or tower. This Asiatic fashion extended itself widely. The *tiara* was a state ornament, worn only on high occasions. In general they were of two kinds; one round, the other square. They are mostly very elevated, and almost all larger at top than the bottom; in this respect differing from the *cydaris* and *mitra*, which are pointed. The *tiara*-helmet is Græco-Egyptian, Median, Persian (occurring at Persepolis), Hyrcanian, Bactrian; with a flap hanging down behind, so as to form ear-pieces, as well as to protect the head and shoulders, Armenian. But all *cylindrical* helmets were not of this oriental character. On the

Trajan column is a barbarous auxiliary with a truncated helmet, formed in panels with rims and cheek-pieces.

"*Spiked Helmets*, like the Chinese ; a lily terminates the Syrian. The Scythian conical helmets, and Dacian scullcaps, have also spikes. In Stosch is a helmet stuck with nails, which gives an idea of the αμφιπαλος κυνη of Agamemnon. The casques of the Greek soldiers had only a long point or simple stud ; those of officers crests and plumes.

"*Hemispherical, or Scullcaps.*—Persepolitan, Hyrcanian, and Bactrian ; high, with a spike, cheek-pieces, and flap of scale-work, *Dacian ;* the κρανος (sometimes with a cock's feather stuck on each side), a close nightcap of leather, with only an aperture for the ears, and tied under the chin, *Grecian ;* with a bird's wing on each side, *Sicilian* [Winckelman ascribes such scullcaps with two wings to the drivers in the circus — *Monumenti Antichi*] ; with prolix appendages, Gaulish and British. From the Florentine gems and the Etruscan vases of Hamilton, they appear, in later eras, to have devolved from the Barbarians, and the nation mentioned, to their successors, the Romans ; for. accompanied with a visor and cheek-pieces, they occur on the Trajan column. The most extraordinary scullcap is, however, the Grecian one, with a visor and neck-piece, presumed by Strutt to be anterior to the Trojan war.

"*Conical.*—This, in ogee outline especially, conformed to the shape of the head, and next to that demi-oval, and lastly sugar-loaf, is the most common form of helmets, but offers no characteristic of era or country. In general the barbarous nations have perpendicular demi-ovals.

"*Horned Helmets ;* brazen with ears and horns, like an ox, Thracian.—These horns were intended to commemorate the spoils of animals, with which the first warriors covered themselves. They belong to barbarians, and, as such, appear upon trophies in the paintings of Herculaneum. 'These helmets (says Dr. Meyrick) were worn also by the Phrygians, though

but rarely. They were, however, adopted by the Greeks; and, according to Diodorus Siculus, by the Belgic Gauls. Being formed as typical of the religion of the country, and the horns of the ox or cow being emblematic of the moon, they were a fit accompaniment for the crescent-like shields.

" *Animated Helmets.*—The Gauls, says Diodorus, wear helmets of brass, with large appendages, for the sake of ostentation; for they have either horns of the same metal joined to them, or the shapes of birds and beasts. Some of the Gauls were exhibited in the games at Rome, as gladiators, and from the shapes of animals, which Diodorus notices on their helmets, derived their name. Thus the *Mirmillones* were so called from their crest of a fish. The rule is not without its exceptions; for in the Florentine gems is a Greek helmet with a wolf for the crest, and other helmets have animals embossed on them.

" *Περικεφαλαια.*—The early Greeks used a helmet so called because it left only an aperture for the sight and breath. The part which came over the face was called Αυλωπις. The Samnite helmet is something like the περικεφαλαια: but, instead of the visor forming a part of it, it is put on the face like a mask, perforated merely for the eyes, and comes down to the collar bones. It is also furnished with a ridge.

" *Crested Grecian and Roman Helmets.*— The Carians are said to have invented the crest, but the real origin is that given before, p. 306. The earliest Greek helmet, as presumed, is that of Strutt; and the next apparent era (to judge, with Dr. Meyrick, from Etruscan specimens, which preserved the remains of the ancient Grecian style) is that where they are all ridge and crest, either of leather strained upon a frame, or cut out of a solid wooden block; for such helmets are ancient. One of these very old helmets has a face-guard. The succeeding era shows the visor, Phrygian, bird's neck with horns added. The Etruscan and ancient Greek fashions are known to have been alike;

and some were five-crested, with a horse-tail besides; for it is noted by Mongez, that Homer never speaks of plumes in crests, only of horse-hair. In my opinion, the Hamilton vases present the best specimens of early Greek helmets; and in these there is no hair on the ridge, only pendent from the bottom of it. A helmet in that collection shows the immediate transition to the well-known forms, and the substitution of the ridge for the Phrygian beak, which, in my opinion, such ridge superseded. Undoubted Etruscan helmets are, however, mere scullcaps, or perpendicular half-bowls, knobbed at top, and bordered at the bottom, with or without cheek-pieces: others are scullcaps with a front elongated, so as to serve for a visor. These premises, with the addition of nasal helmets hereafter, will show the best known archetypes of Greek and Roman helmets in subsequent eras, when Asiatic gorgeousness added improvement and decoration. The Continental antiquaries class the Greek and Roman helmets as follows: 1. Helmets *without crests, visors, and cheek-pieces*, i. e. *scullcaps*. These are Etruscan, and, of course, early Greek. 2. Helmets with crests and *panaches* (*i. e.* the horse-hair appendages), but without moveable visors and cheek-pieces. 3. Helmets with moveable visors, without cheek-pieces. 4. Helmets with cheek-pieces, but no visor. 5. Helmets both with cheek-pieces and moveable visors. 6. Singular helmets, with aigrettes, plumes, wings, horns, double crests, double cheek-pieces (some of which are very ancient, being seen on the Hamilton vases), and others with fantastical additions and over-loaded crests, either, in the main, barbarian, or subsequent to the removal of the seat of empire to Constantinople.

"Mr. Hope divides Grecian helmets into two principal kinds: the first with an immovable visor, projecting like a kind of mask, with leathern cheek-flaps; the second with moveable visors, of the shape of mere slips of metal, with concave metal cheek-plates suspended from hinges. The helmet with the fixed visor,

and which required being thrown back in its whole in order to uncover the face, fell very early into disuse, in the very heart of Greece itself, and never appears in Roman figures.

" *Roman Galea and Cassis.*—The *galea* was originally of leather; the *cassis* of metal; but afterwards both terms were applied indifferently. The leathern cap fell into disuse in the time of Camillus. Upon the top of the helmet was sometimes merely a round knob, particularly on that of the soldiers; and sometimes the crest was ornamented with variegated plumes of feathers. Polybius, who wrote about 130 years before the Christian era, describes the helmets of the soldiers as of brass, with a small circle of iron, and three feathers a foot and a half long. The light troops sometimes had the *galerus* instead of the *galea;* and the *Velites* had at the top of their helmets a wolf's paw for distinction.

" *Military Cap.*—The Græco-Egyptian soldiers wore a padded linen cap.

" *Gorget.*—A steel gorget, set with precious stones, was affixed to the helmet of Alexander the Great. The Greek gorget was called Θωραξ. The Samnites wore them beneath the helmet.

" *Shoulder Shields, Epaulettes.*—The latter were originally pieces of armour for the shoulders. In Dempster and Winckelman, they are of a square form; but upon a small bronze statue of a soldier, in the College of St. Ignatius at Rome, they are formed like those of the French drummers. A shoulder-shield, called *galerus,* high enough to guard the face, was worn by the gladiators, called *Retiarii,* and said to have been thus affixed in order to leave the hands free for the management of the net. It was of different shapes; square, curved at top like the thureos, or semicircular. The Lycians covered their shoulders with goat-skins. The Greek thorax had shoulder-parts fastened to it in the front with thongs. Mr. Hope describes these shoulder shields as a separate piece, in the shape of a broad cape, of which the ends or points descended on the chest.

"*Pectoral.*—This, quilted and hanging over the breast and shoulders, like a tippet, sometimes very curiously wrought, was the only body armour of the Egyptians. Ancient figures of Minerva have a pectoral of scale armour, with flap sleeves of the same; and among the Lybians, from whom was derived the Ægis, it was merely a skin, with a fringe of leather. The Jews had pectorals, 'the coats of mail' of our translation of the Bible, probably first of linen, but afterwards of plates of metal, and called *thoraces*. The Assyrians, Medes, Susians, and Persians had them of linen. The change of them into brazen thoraces was first made by the latter nation.

"Body Armour, consisting of *Thoraces, Tunics, Cuirasses, Girdles,* or *Belts.*—Dr. Meyrick uses these distinctions of terms, though they cannot always be separated; however, in strict application, they are or were not synonymous.

"*Tunic.*—The continental antiquaries call the military tunic, that worn under the cuirass. That of some Roman soldiers has very large sleeves. If the Græco-Egyptian delineations at Thebes are correct, a tunic of rings set edgewise, or single mail, as it was afterwards called in Europe, is the earliest specimen of that species of hauberk. Denon and Mr. Hope have also engraved a cuirass of scales (generally deemed the distinctive cuirass of barbarians) which comes up to the armpits, and is there held by shoulder-straps. The Jews are presumed to have had a tunic, upon which the thorax was fastened. The Medes and Persians had tunics covered with plates, like fish-scales, of scarlet or purple. The latter, in the time of Alexander the Great, had them embroidered with gold, the sleeves adorned with pearls. The Thracians, imitated in the *Retiarii*, had short tunics or cuirasses, which came up to their breasts, and reached nearly half-way of their thighs. The Phrygians wore a tunic, with tight sleeves, down to the wrists, and covered with flat rings. Some Etruscan spearmen had quilted tunics with short

sleeves; and their archers tunics of leather. Strutt's bronze Etruscan warrior has a short tunic, with no skirts on the sides below the girdle. It seems to have been made of stiff and rigid leather, but has only one sleeve of that material; that of the right arm, for the use of the sword, being of more flexible stuff. In Cæsar's time almost all the Roman equites had quilted, stuffed, or felted tunics, or *tegmenta*. Some of these stuffed were steeped in vinegar, to render them hard; others were of leather; and both were edged with iron round the neck, and sometimes round the line of the abdomen. The light cavalry used such cuirasses. The Ligurian tunics were girt with a belt.

" *Cuirass.*—Cuirasses, 1. of folded linen or cloth, or felted with salt and vinegar, were used by the Egyptians, Ajax in the Trojan war, Athenians, Alexander, &c. 2. Of leather, sometimes used by the Sarmatian chiefs, occur in Tacitus. Brass and iron were most common, of two pieces joined by a buckle at the shoulders. These were altered, through their heaviness, to plates upon leather or cloth; and both these, and chain-mail, but not interlaced, says Dr. Meyrick, also occur. *Gold plates* distinguished the Greek and Roman generals. The soldiers on the Trajan column wear a short leathern tunic, like a waistcoat, upon which plates of metal were sewed. The plates were sometimes superseded by small chains. Dr. Meyrick thus distinguishes the cuirasses of various nations: Of leather, with a belt of the same material; *Medes* and *Persians* before the reign of Cyrus the Great. Plumated loricæ of steel, of which the fore-part covered the breast, outside of the thighs, and external parts of the hands and legs; the posterior part the back, neck, and whole of the head; both parts united by fibulæ on the sides; the *Parthian cavalry*. Scales made of horses' hoofs, and sewed together with the nerves of horses and oxen; *Sarmatian*. Cuirasses appear to have been introduced by Philomænes among the Achæan horse, that they might be enabled to use lighter shields and lances; and Philopœmen, ac-

cording to Pausanias, persuaded the infantry of Greece to cover their bodies with thoraces, and their legs with greaves, in order to introduce the Argolic shield and long spear, instead of the small spear and oblong shield, like the Celtic *thureos* or Persian gerra. *Mitrees*, accompanied with gorgets, *thoraces*, a girdle, ζωστηρ, to which was attached a petticoat, called ζωμα. The mitree was padded with wool, covered either with flat rings or square pieces of brass, and fastened at the sides: in this state it was cut round at the loins; but that in the time of Pericles followed the line of the abdomen, and was probably of leather, without metal plates. Sometimes in front of it, was placed another breast-piece; but this only when the thorax did not wholly cover the chest. The Etruscan cuirasses were plain, scaled, ringed, laminated, or quilted. Dependent from their cuirasses were straps, sometimes merely of leather, at others with pieces of metal on them; and these appendages, termed by the French *lambrequins*, were, together with their plain and laminated cuirasses, adopted by the Romans. The body armour of the latter nation was the *lorica*, which, like the French cuirass, was so called from having been originally made of leather, and afterwards, like that, applied to metal: it followed the line of the abdomen at bottom; and seems to have been impressed, while wet, with marks corresponding to those of the human body: at top, the square aperture for the throat was guarded by the pectoral, or plate of brass; and the shoulders were, in like manner, protected by pieces made to slip over each other. This was the Etruscan attire; but several changes took place afterwards. On the Trajan column we find the lorica of the *Hastati* and *Principes*, consisting of several bands of brass or steel, each wrapping half round the body, and therefore fastening before and behind on a leathern or quilted tunic. These laminated loricæ were very heavy. The Roman lorica was frequently enriched on the abdomen with embossed figures, on the breast with a gorgon's head for an amulet, on the shoulder-plates with scrolls of

thunderbolts, and on the leathern border, which covered the top of the lambrequins, with lions' heads formed of the precious metals. The compact cuirass was made to open at the sides, where the breast and back plates joined by means of clasps and hinges. The lorica of the *Triarii* were of leather only. In the time of Marcus Aurelius, they had cuirasses of scales or leaves of iron, called *squammatæ*, or *plumatæ*, a fashion first adopted, from the Dacians or Sarmatians, by Domitian, who, according to Martial, had a lorica made of boars' hoofs stitched together. When the lorica was of one piece, whether of leather or metal, and reached to the abdomen, it had the pendent flaps, called *lambrequins*, before mentioned, made of leather, fringed at the bottom, and sometimes highly ornamented. At the time of Trajan, the lorica was shortened, being cut straight round above the hips; and then there were overlapping sets of lambrequins, to supply the deficiency in length; and generals thus habited may be observed on the Trajan column. The Roman cavalry did not at first wear *loricæ*, but afterwards adopted the Greek arms, and then were called *Loricati*. In the time of Constantine the Great, the Cataphractes or heavy horse, the same as the Persian Clibanarii, had flexible armour, composed of scales, or plates; and rings held together by hooks and chains, the *lorica hamata*, which, however, is much older than the period mentioned. The Sicilian cuirasses, like those of the ancient Greeks, consisted of back and breast pieces, with lambrequins.

" *Thoraces.*—Those of the Indians were made of matted rushes. Dr. Meyrick conceives the thorax of Homer and the Greeks to have been a large breastplate of brass, or made of leather, or some other appropriate material, to which the shoulder-guards were connected at the back. The ancient Cimbri wore iron breastplates.

"*Belts, Girdles.*— These were plated with metal, and covered the body below the pectoral, among the Jews. The Scythian body-armour, on the Theodosian column

consists of a tunic, apparently wadded, with a girdle and cross-belts of leather, studded; the sleeves very short, but secured with two bands like the belts. The Greek girdle, ζωνη, very rich and varied, bound the armour together; whence ζωνεσθαι became a general word to imply putting on armour. In Homer, the girdle was not worn directly above the loins, but just below the chest, as in Hamilton's Etruscan Antiquities.

"*Arm-pieces.*—The arms of the Greek warriors (very early ages excepted) appear naked; but, among the Romans of rank, lambrequins, or straps, richly adorned and fringed, protected the upper arms.

"SHIELDS.—Dr. Meyrick, speaking of the shields of the Mysenæcians, which were made in the shape of an ivy-leaf, composed of the hides of white oxen, with the hair on, says, 'In ancient times the shape of the shield had much to do with the mythology of the people, and, therefore, were circular to represent the sun, crescent-like to imitate the moon, &c.' The ivy-leaf was sacred to Bacchus, and it might be from this people that the Greeks derived the *pelta*, which Xenophon describes as of the same form. The first shields were made of basket-work, to which succeeded light wood. The most usual material was, however, ox leather, covered with metal plates. The middle had a plate of metal, the Latin *umbo*, often furnished with a thread of metal, turned in a circle or spirally. At first there was no other mode of carrying and managing the shield but by a piece of leather, suspended from the neck over the left shoulder; Eustathius says, a leathern thong, or a brass plate. This apparatus often appears upon the Etruscan monuments. These handles, says Herodotus, were inventions of the Carians. The arm ring was independent of two smaller, placed upon the edges of the buckler, to be laid hold of by the hand. This mode appears very distinctly upon the shield of Diomede, in the Monumenti Antichi. When, after war, the shields were suspended in the temples, the handles were taken away, to prevent their being of

service in sedition. Æschylus says, that bells were sometimes added to shields, to affright enemies by the sudden sound; but Dr. Meyrick could not find a specimen. The Carians also introduced the ornaments of symbolic or allegorical figures, attesting the antiquity of their origin, and the valour of their ancestors. The Peloponnesians engraved their initials upon their shields, in order to distinguish themselves in battle. Thus upon their coins often occurs only a monogram of the two first letters of their names. The Greeks carried the shield upon either arm, as do some gladiators in Stosch, the paintings of the Villa Albani, and other monuments.

"Shields of different nations.

"*Egyptian.* — Convex.

"*Græco-Egyptian.* — The *thureos,* so called from its resembling a gate, oblong, with the top rounded convex, and a hole in the middle.

"*Ethiopian,* made of raw ox-hides.

"*Jewish — Philistine.* — Four kinds at least, all of different sizes. Goliath had two shields: the smaller probably hung at his back by a strap, whence he could easily take it, if required, in time of action; the larger one was carried before him by his armour-bearer.

"*Phœnician.* — Round, without any protuberance in the centre.

"*Syrian.* — Small bucklers.

"*Assyrian — Chaldean.* — Bucklers after the Egyptian manner.

"*Persian.* — Fiddle-shaped, with an ornament in the centre, the Greek *gerra,* borne by the Thebans.

"*Scythian.* — Oval.

"*Mysenecian — Pelta.* — This is the usual shield of the Amazons; but upon a bas-relief of the Villa Albani, some of them have the round Argive buckler.

"*Thracian.* — Small and crescent-formed.

"*Mysian.* — Round, with a single handle in the centre inside, to be projected by the hand, not put upon the arm.

"*Lycian.*— Small bucklers.

"*Phrygian.* — Lunated, with a rise in the centre of the crescent.

"*Cilicians.* — Small bucklers of untanned ox-hides.

"*Grecian.* — The cavalry of the first era used long shields, but Philomænes introduced a round light one, not wider than absolutely necessary to cover the body. The infantry at first used oblong shields, like the Celtic thureos, or the Persian gerra, but Philopœmen changed them to the Argolic shield. The original Greek shield was, however, the ασπις, a perfect circle, made of several folds of leather, covered with plates of metal, laid one over the other, and about three feet in diameter, in order to reach from the neck to the calf of the leg; on which account Homer calls them αμφιβροτας and ποδηνηκεις, the warriors often, by kneeling down and bending their heads, concealing themselves behind them. The heavy-armed infantry and charioteers used this shield. The cavalry had the λαισηιον, a much lighter and smaller round shield, composed of a hide with the hair on. The light infantry used the *pelta.* The γερρον, or γερρα, was adopted, and *thureos.*

"*Etruscan.* — Circular, much smaller than the Greek aspis, and held by one handle in the centre, or else octagonal, but of that form which might be described in an acute angle, subtended by a curve, *i. e.* nearly of the paper-kite form.

"*Samnite.*—Demi-cylindrical, like a crease, *i. e.* the tile running along the ridge of house-roofs. This gave birth to one of the Roman shields. Before, they are *said* to have used the Greek round ones.

"*Sicilian.* — Diagonal, with a boss in the centre, but the sides so unequal as to resemble the long kite-shape.

"*Roman.* — The Hastati and Principes (heavy infantry) used the *scutum,* a hollow hemi-cylinder, a convex hexagon, or that shape with its side angles rounded off. It was generally four feet long, by two and a half broad; and made of wood joined together

with little plates of iron, and the whole covered with a broad piece of linen, upon which was put a sheep's skin or bull's hide, having an iron boss jutting out in the centre, of great service in close fighting. The Triarii (and sometimes the Principes) used a clypeus, or round buckler; or, sometimes, one of leather, of a square form crimped into undulations. The Velites carried the round shield called *parma*, about three feet diameter, made of wood, and covered with leather. The cavalry at first had bucklers made of ox-hides, resembling (says Polybius) the concave loaves used in sacrifices; but, being of little strength at any time, and utterly unserviceable when wetted with rain, the Greek arms were adopted instead. Other writers distinguish the *parmula* of three Roman feet for the light troops, and the *parma* of four Roman feet for the cavalry. An ensign on the Trajan column carries under his arm the *parmula*, which reaches from the neck to the knees; but the *parma* of the cavalry upon the same column covers also the legs. In C. Caylus, where is a figure of a Roman horseman, he makes his round buckler larger than the parma. Mr. Hope, however, observes, the Roman shield seems *never* to have resembled the large round buckler used by the Greeks, nor the crescent-shaped one peculiar to the Asiatics, but to have offered an oblong square, or an oval, or a hexagon, or an octagon. The cavalry alone wore a circular shield, but of *small dimensions*, called parma. In truth, how could horsemen conveniently use a shield four feet long?—*Votive and sacred shields.* Every body knows, that there were very beautifully wrought arms, for pomps, processions, and other solemnities. The votive shields at first consisted of the spoils of an enemy, but at last were offerings made of the richest metals, finely wrought, even sometimes of marble. They were suspended in public places and buildings, with peculiar ceremonies. They were charged with inscriptions. The famous shield of Scipio was votive. The *ancilia*, or sacred shields, which Montfaucon has *oval*, are *round*

upon coins of Domitian, and one of the moneyer Licinius. — The *clypeum* was a mere round medallion, enclosing a portrait, for suspension against walls, &c. There are several at Portici, the Capitol, &c. They are the *clypeatæ imagines* of Macrobius. — *Shields upon seals.* In eras posterior to the Antonines, nothing is more common than to see emperors holding a buckler in the left hand, adorned with divers figures; and, after Constantine, with the monogram J. C. It implied the protection which princes owe to their subjects.

"Every legion had the buckler painted of a particular colour, and charged with distinctive symbols, as the thunderbolt, anchor, serpent, &c. To the symbols were added the peculiar signs of each cohort, and the names of the person to whom each buckler belonged. These marks were necessary, for they were deposited in tents and magazines until wanted for use. To preserve the paintings, &c. they were kept in leathern cases.

"*Gauls.* — Diodorus makes their shields proportionable to the height of a man, garnished with his own ensigns. These Pausanias also calls thureoi, adding, that they were introduced into Greece by Brennus. He tells us 'the Gauls had no other defence, and used them as rafts on crossing a river.' This shield is in form the thureos. That carried, however, by the Parisian boatmen, in the time of Tiberius Cæsar, and found sculptured at Notre Dame in 1711, appears to be hexagonal and convex, though long and narrow. Governor Pownall says, that the Gaulish shields, upon the triumphal arch at Orange, are of a long oval, with the two ends truncated, and had distinguishing marks. Livy and Appian say that the Gaulish buckler was long and flat, but too narrow to cover a man.

"*Germans.* — A large shield, distinguished by splendid colours. In Gessner the form is a long hexagon with concave sides.

"*Vandals, Goths, &c.* — Round.

"*Scandinavians and Northern Nations.* — One kind, a long oval, the *skiold*, whence *shield*, of wood, bark, or

leather, and entirely covering the bearer; the other smaller, convex, often furnished with a boss of iron or other metal. These shields were of iron or brass, and engraved, painted, or gilt; and sometimes covered with a plate of gold. The large shield served to carry the dead or wounded, or to swim across a river. It was white, until the bearer, by some exploit, had obtained permission to bear some distinctive mark.

" *Spaniards, Africans.* — The *cetra*, small, round, of leather, and very light. Also *curtiæ*, bucklers as large as shields.

" GREAVES, κνημιδες, *ocreæ.*— Goliath had greaves, as had the Lycians. Among the Greeks, they were the famous κνημιδες of Homer, of metal (sometimes of bull's hide), which rose in front to the top of the knee, nearly met behind at the calves, and terminated just above the ancle. They were fastened behind, Dr. Meyrick says, with pieces of metal, ending in buttons; other accounts, with thongs or buckles. The Etruscans had them, apparently of rough hides, fastened behind by a single ligature, near the middle of the calf, which greaves subsequently gave way to buskins. The Samnites wore ornamented boots, reaching to the ancle and covering the instep; and over that on the left leg was placed a plate of brass, fixed upon a wadded wrapper. Servius Tullius introduced the Etruscan greaves among the Romans; but, from the time of the republic, the word *ocreæ* applied to the boots, laced up, which succeeded them. The *ocrea* is described as a plate of metal, or piece of ox-hide, tied behind; but exceptions occur. It was common in the later ages to have only one of these greaves, mostly upon the left leg. Arrian and Vegetius mention this custom, which also obtained among the Samnites and Sabines, whose arms were in part, at least, similar, and from whom probably, not from the Samnites, the Roman imitations were borrowed. The Celtiberians wore greaves of rough hair. In some marbles, greaves guard the calf, but leave the shin bare. Mr. Hope observes, that greaves are fre-

quently omitted in Greek figures, particularly in those of later date. Sometimes on fictile vases, a kind of apron or curtain is suspended from the shield, by way of a screen or protection to the legs.

"GAUNTLETS. — Dr. Meyrick says, that he has read of χειρεις, or guards for the hands, but never seen any representation of them. A stiff leather cuff, like that of a coat, with a slit on one side, appears to cover the sword-hand of an ancient Grecian figure, engraved by Strutt; and this, I apprehend, is the hand-guard in question."*

"TENTORIA, *tents, pavilions.*—Jubal, the son of Lamech, was the inventor of tents, probably for the sole use of shepherds while guiding their flocks. Travellers soon learned the advantage of the *tentorium,* which could alike protect them from the rain and sun, and from the chilly dews of night. Last of all, probably it was adopted by the warrior. The material was originally rude: branches of trees twined round stakes driven into the ground, preceded the covering by skins, which were more expeditiously used: hence the expression, *sub pellibus esse,* to denote the absence of any one on a campaign.

"The tent of Achilles was, according to Homer, a wooden hut, covered with reeds. Upon the Isiac table it is made of skin or cloth. Wooden huts were sometimes used by the Romans in winter. Their tents were stretched with cords. Upon the Trajan and Antonine columns are tents of the modern form, four-square, with a roof like a house, and round conical tents. Lodging in the same tent was called *contubernium,* and Vegetius says, that eleven Roman soldiers, Hyginus only eight, lodged in the same tent. The breadth was ten Roman feet. Sometimes they were made of leather, but the largest probably of cloth. When they were open before and behind, with the valances lifted up, they had the appearance of a butterfly flying, and were therefore called *Papiliones.* Nero had an octagon tent

* From Fosbrooke's Encyclopædia of Antiquities, vol. ii. pp. 756—775.

of singular beauty. Alexander placed 200 persons within the compass of one pavilion. Jornandes describes the tent of Attila, king of the Goths, as very extensive and magnificent, having porticoes, ample areas within, &c. We hear of tents of silk and gold for pleasure. The Britons had tents, and it is expressly mentioned that they folded up as now. They were used by the Anglo-Saxons for civil as well as military purposes. Strutt says, that their tents were only lines, stretched from the top of a long pole, and fastened to wooden hooks driven into the ground. They are supposed to have been covered with a thick and strong cloth, or leather, on the top, a roof or guard sloping either way, like the ridge of a house, to shoot off rain. To some they had a door properly cut out, but others were entered by pulling the covering aside. He has exhibited both sorts. We hear of tents of silk large enough to feast 200 knights, and the poles of such a tent filling a cart. Some were made of linen. One was in the form of a chapel, of fine scarlet cloth; the annunciation of the Virgin Mary and other mysteries being embroidered in the inside. In the fourteenth century our tents were of different forms and colours. Our royal tents, as appears by the plates in Strutt and Grose, were very large and splendid; 'but,' says Andrews, 'Henry VIII. had in his wars with France, instead of a tent, a timber house, with an iron chimney, and several pavilions, on the top of which stood the king's beasts, viz. the lion, dragon, antelope, greyhound, and dun cow.' Cutting down tents and pavilions was one of the first steps upon an assault of a camp." *

Toga, the chief garment of the Romans, was, like the *pallium* of the Greeks, peculiar to them. It resembled a gown, except that it had no sleeves, no opening before or behind; and that, while the right arm escaped above it, the left was employed to carry the burthen on that side. The gracefulness with which a person thus bore his *toga*, was not below the notice of the best writers.

* From Fosbrooke's Encyclopædia of Antiquities, vol. i. p. 337.

The material was wool; the colour generally white; and the difference between the *toga* of the patrician and that of the humble *civis*, consisted both in the quality and the amplitude: the finer and the longer, the higher the dignity, or at least the respectability, of the wearer.

Torus, *a bed.* — Whether the reason given by Servius for this name — "Torus ab herbis tortis dictus est," — may well be doubted. The most ancient beds, however, were on the ground, and consisted merely of leaves, straw, or dried grass. Skins succeeded, the fleeces of which, when thoroughly cleansed, were comfortable enough. As luxury grew, stuffs of some value were spread over the skins. Bedsteads were the next improvement, when skins were abandoned in succession for wool, feathers, and down. Specimens of the *torus* may be seen in the first volume of this compendium.

Tribuni. — For the nature, dignity, and history of the office, see the Roman history.

V.

Villa. — The Roman villa was divided into three parts: the *urbana*, for the master and family; the *rustica*, for the farmer and husbandmen; and the *fructuaria*, or store-house for corn, wine, and oil. The servants who were immediately attendant upon the master, and belonged to the Villa Urbana, were the Atrienses, or what the Italians style the *sala*, in speaking of the livery servants collectively; the valets, *cubicularii*, who, it is presumed, were usually freedmen; the secretary, styled *notarius*; the gardeners for the pleasure garden, *topiarii*; and the musicians and comedians, and persons for entertainment during repasts. This *villa urbana*, also denominated *pseudo urbana*, and *prætorium*, from obvious distinction, had a peristyle, or court, surrounded by a portico, at the further extremity of which, opposite to the gate of entrance, was the *atrium*, or hall, with a portico on each side, looking towards the place of exercise, as awns, galleries for wrestling, and other smaller build-

ings. The baths were also annexed to this part of the building, and were always so situated as to enjoy the winter's setting sun. Besides the sitting-rooms, chambers, library, and eating-room, they would often have one of the latter kind in the midst of the park, as we should call it, and sometimes a bed-room, for the sake of quiet and retirement. In the *villa rustica*, or farm-house, in apartments over the gateway, lived the *procurator*, or steward, that he might know who went in or out; on one side of this, the *villicus*, bailiff, or chief of the husbandmen, and near the *fructuaria*, or store-rooms, the *villica*, or house-keeper, under whose order were the female servants, employed in providing food and clothing for the family.* The inferior slaves lodged in one great room, and the sick in an apartment called the *valetudinarium*. The lodgings of the freedmen had a southern aspect. The *aviarius* had the care of the poultry; and in considerable villas, far from a town, was a master of the workmen, *ergastularius*, with smiths and carpenters under him. Horses and mules were kept for the use of the master, and asses and oxen for that of the farm, which had yards, much resembling the modern. Particular care was taken of the geese, hens, pigeons, peacocks, and other birds, who had also separate dwellings assigned to them; and not only deer, hares, and every kind of game was attended to, but there can scarcely be named an animal, which was not kept by the more opulent Romans at their country seats. The villa was also divided into a winter and summer-house, because it had a suite of rooms adapted to either season. The parts which composed the summer residence were nearly the same as those of the town, except that the dwelling apartments, which did not commonly exceed one story, were always surmounted by a tower, on the top of which was a room pierced with windows on every side, uniformly destined for meals, so that they could add to the pleasures of the table those of light and prospect. They nearly always built their villas along the high

roads, for two reasons: one to get to them more easily, the other to place them more in sight. In the Pompeian paintings we have villas of this kind. One on the sea-shore, of two stories, has trees planted on the roof. Winckelman says, that the architecture of the villas of Herculaneum is the same as that of the large houses of towns, so that the plan and elevation of the one is the same as that of the other." *

VINUM. — The Greeks understood the art of grafting the vine. Their vines were very lofty, and they could enjoy the shade under the branches. At the time of vintage they exposed the grapes to the sun and night for ten days. For five days longer they left them in the shade, and on the sixth pressed them. They did not put the wine into barrels, which were unknown to them, but into earthen vases or skins. Galen mentions Asiatic wines, which, when put into large bottles, and suspended near a fire, acquired solidity; and Aristotle speaks of a useful invention, Arcadian wine so indurated by drying, that it was cut in pieces and dissolved in water for drinking. The Chian wine still preserves its ancient celebrity.

"The vine was not planted in the environs of Rome before the year 600 U. C., and till then wine was very rare; but afterwards it became very common, and the season of vintage was a time of diversion, when jests were passed upon passengers with licensed impunity. The vines were planted at the foot of trees, upon which they made the branches mount, in order to form arbours, as is still common in Italy. In making wine they put the must into a wooden tub, where they suffered it to ferment for some time; afterwards they filled other vessels with it, where it continued to ferment. To aid the depuration, they threw into it the *condimenta vinorum* · plaster, chalk, marble-powder, salt, resin, dregs of new wine, salt-water, myrrh, aromatic herbs, &c. each country having its particular preparation. The wine thus prepared they left in the

* From Fosbrooke's Encyclopædia of Antiquities, vol. i. pp 57, 58.

vessels till the year following, sometimes even two or three years, according to the kind of wine, and its growth. Afterwards they drew it off into large jars of earthenware, coated within with melted pitch. Outside they marked the name of the wine, and consulate of the vintage. This process was the *diffusio vinorum*. They had two kinds of vessels for their wines, the *amphora* and *cadus*. The amphora was a vase of glass or pottery with two handles, and contained two *urnæ*, or twenty-four pints. It ended in a narrow neck, which they stopped with pitch and plaster, to prevent the wine becoming flat. The *cadus* was nearly in the form of a pine-apple, and contained one half more than the *amphora*. After stopping these vessels well, they deposited them in the *horreum vinarium* or *apotheca vinariæ*, a garret exposed to the sun. Aqueous wines, however, they put in situations exposed to the north; the *spirituous*, on the contrary, in uncovered places, subject to weather. The first kind was kept only two or three years in these airy places, and to preserve it longer it was moved into warmer spots. Wine become thick with age they rendered fluid by dilution with warm water, and then strained it through a bag. This process was called *saccatio vinorum*. The Greeks and Romans, says Beckmann, were accustomed to boil their wine over a slow fire till only one third or fourth part remained, and to mix it with bad wine, in order to render the latter better. When, by this process, it had lost part of its watery particles, and had been mixed with honey and spices, it acquired several names, as *Mulsum*, *Rapa*, *Carenum*, *Defrutum*, &c. The same method is still pursued with sack, Spanish, Hungarian, and Italian wines. Mulled wine was a favourite Roman beverage." *

* From Fosbrooke's Encyclopædia of Antiquities, vol. i. pp. 473, 474.

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